THE EDINBURGH MAGAZINE, OR LITERARY MISCELLANY,

For APRIL 1786.

[*With a* VIEW *of* MELVILLE CASTLE, *the Seat of the Right Honourable* HENRY DUNDAS.]

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A STATE of the BAROMETER in inches and decimals, and of Farenheit's THERMOMETER, in the open air, taken between twelve and three o'clock afternoon, and the quantity of rain-water fallen, in inches and decimals, from the 31ſt of March 1786 to the 28th of Apil 1786, near the foot of Arthur's Seat.

Days	Ther.	Barom. Inch.	Rain. Inch.	Weather.
31	28	30.	——	Clear.
1	40	29.79	——	Foggy.
2	49	29.5	——	Clear.
3	39	29.525	——	Foggy.
4	40	29.5	0.01338	Ditto.
5	42	29.25	——	Cloudy.
6	40	29.25	——	Clear.
7	48	29.56	——	Ditto.
8	46	29.425	——	Ditto.
9	44	29.538	——	Sleet.
10	44	29.528	0.0219	Clear.
11	48	29.85	——	Ditto.
12	44	29.628	——	Stormy.
13	46	29.64	0.0125	Clear.
14	60	29.775	——	Rain not meaſurable.
15	65	29.945	——	Clear.
16	57	29.95	——	Ditto.
17	69	30.36	——	Ditto.
18	58	30.15	——	Ditto.
19	53	29.35	——	Ditto.
20	60	29.64	——	Ditto.
21	56	29.625	——	Ditto.
22	57	29.8	——	Ditto.
23	57	29.9	——	Ditto.
24	67	29.912	——	Ditto.
25	58	29.9	——	Ditto.
26	46	29.925	——	Cloudy.
27	59	29.97	——	Clear.
28	59	29.813	——	Ditto.

0.04778 quantity of rain.

17——69 greateſt height at noon.
9——29 leaſt height before ſun-riſe.

P—— V—— will be anſwered in the next Number.

Anecdotes of the late SAMUEL JOHNSON, *L. L. D.* *By* HESTER LYNCH PIOZZI.

'I AM aware (says Mrs Piozzi, in an elegant preface to this publication), that many will say I have not spoken highly enough of Dr Johnson; but it will be difficult for those who say so to speak more highly. If I have described his manners as they were, I have been careful to show his superiority to the common forms of common life. It is surely no dispraise to an oak that it does not bear jessamine; and he who should plant honeysuckle round Trajan's column, would not be thought to adorn, but to disgrace it.'

Whoever means to make a panegyric on Dr Johnson's well-known excellencies, should 'tell his deeds only, and not his words;' which in general seem to be dictated by a most ungracious spirit of contradiction, unless when he thought proper to guard himself against indulging his natural propensities

If Mrs Piozzi intended to do honour to the memory of her friend, she has certainly failed of success. From the various instances she has related of his contemptuous and disgusting behaviour to a variety of people, Dr Johnson must appear to posterity a man of very ungentle manners, of unspeakable arrogance; in a word, the very quintessence of ill-nature and pedantry.

'It was extremely difficult (says Mrs Piozzi), to find any body with whom he could converse without being always on the verge of a quarrel, or of something too like a quarrel to be pleasing.'

The materials from which this book is formed, are very different from those which were furnished to Mr Boswel. The numerous incidents which occur in a journey, and the new and multiplied ideas to which these incidents give rise, must necessarily bestow upon the work of the journalist a greater air of variety than can be expected from a picture of still and retired life: Yet the present performance has its advantages. Dr Johnson lived about seventeen years in the house of the author (then Mrs Thrale), whose discerning eye seems to have penetrated into every part of his character, and whose pen has now given a faithful delineation of it.

We shall select a few anecdotes, without observing any order.

DR JOHNSON, as well as many of my acquaintance, knew that I kept a common-place book; and he one day said to me good-humouredly, that he would give me something to write in my repository. 'I warrant (said he) there is a great deal about me in it: you shall have at least one thing worth your pains; so if you will get the pen and ink, I will repeat to you Anacreon's Dove directly; but tell at the same time, that as I never was struck with any thing in the Greek language till I read *that*, so I never read any thing in the same language since that pleased me as much. I hope my translation (continued he) is not worse than that of Frank Fawkes.' Seeing me disposed to laugh, 'Nay, nay (said he), Frank Fawkes has done them very finely.'

ANACREON'S DOVE.

LOVELY courier of the sky,
Whence and whither dost thou fly?
Scatt'ring, as thy pinions play,
Liquid fragrance all the way:
Is it business?—Is it Love?
Tell me, tell me, gentle *dove!*
'Soft *Anacreon*'s vows I bear,
Vows to *Myrtale* the fair,
Grac'd with all that charms the heart,
Blushing nature, smiling art,
Venus, courted by an ode,
On the bard her *dove* bestow'd.

 Vested

Veſted with a maſter's right,
Now *Anacreon* rules my flight:
His the letters that you ſee,
Weighty charge conſign'd to me:
Think not yet my ſervice hard,
Joyleſs taſk without reward;
Smiling at my maſter's gates,
Freedom my return awaits.
But the lib'ral grant in vain
Tempts me to be wild again;
Can a prudent *dove* decline
Bliſsful bondage, ſuch as mine!
Over hills and fields to roam,
Fortune's gueſt without a home;
Under leaves to hide one's head,
Slightly ſhelter'd, coarſely fed;
Now my better lot beſtows
Sweet repaſt and ſoft repoſe;
Now the gen'rous bowl I ſip,
As it leaves *Anacreon*'s lip;
Void of care, and free from dread,
From his fingers ſnatch his bread;
Then with luſcious plenty gay,
Round his chamber dance and play,
Or from wine as courage ſprings,
O'er his face extend my wings;
And when feaſt and frolic tire,
Drop aſleep, upon his lyre:
This is all—be quick and go,
More than all thou canſt not know;
Let me now my pinions ply,
I have chatter'd like a pye.'

When I had finiſhed, 'But you muſt remember to add (ſays Mr Johnſon), that though theſe verſes were planned, and even begun, when I was ſixteen years old, I never could find time to make an end of them before I was ſixty-eight.'

The fine Rambler on the ſubject of Procraſtination was haſtily compoſed, as I have heard, in Sir Joſhua Reynold's parlour, while the boy waited to carry it to preſs: and numberleſs are the inſtances of his writing under immediate preſſure of importunity or diſtreſs. He told me, that the character of *Sober* in the Idler, was by himſelf intended as his own portrait; and that he had his own outſet into life in his eye when he wrote the eaſtern ſtory of Geladeddin. Of the allegorical papers in the Rambler, Labour and Reſt was his favourite; but Serotinus, the man who returns late in life to receive honours in his native country, and meets with mortification inſtead of reſpect, was by him conſidered as a maſter-piece in the ſcience of life and manners. The character of Proſpero in the fourth volume, Garrick took to be his; and I have heard the author ſay, that he never forgave the offence. Sophron was likewiſe a picture drawn from reality; and by Gelidus the philoſopher, he meant to repreſent Mr Coulſon, a mathematician, who formerly lived at Rocheſter. The man immortaliſed for purring like a cat, was, as he told me, one Buſby, a proctor in the Commons. He who barked ſo ingeniouſly, and then called the drawer to drive away the dog, was father to Dr Salter of the Charter-houſe. He who ſung a ſong, and by correſpondent motions of his arm chalked out a giant on the wall, was one Richardſon an attorney. The letter ſigned Sunday, was written by Miſs Talbot; and he fancied the billets in the firſt volume of the Rambler were ſent him by Miſs Mulſo, now Mrs Chapone. The papers contributed by Mrs Carter had much of his eſteem, though he always blamed me for preferring the letter ſigned Charieſſa to the allegory, where religion and ſuperſtition are indeed moſt maſterly delineated.

I forced him one day to prefer Young's deſcription of Night to the ſo much admired ones of Dryden and Shakeſpeare, as more forcible and more general. Every reader is not either a lover or a tyrant, but every reader is intereſted when he hears that

Creation ſleeps; 'tis as the general pulſe
Of life ſtood ſtill, and nature made a pauſe;
An awful pauſe—prophetic of its end.

'This (ſaid he) is true; but remember that taking the compoſitions of Young in general, they are but bright ſtepping ſtones over a miry road: Young froths, and foams, and bubbles ſometimes very vigorouſly; but we muſt not compare the noiſe made by

by your tea-kettle here with the roaring of the ocean.'

Somebody was praifing Corneille one day in oppofition to Shakefpeare: 'Corneille is to Shakefpeare (replied Mr Johnfon) as a clipped hedge is to a foreft.' When we talked of Steele's Effays, 'They are too thin (fays our critic) for an Englifhman's tafte: mere fuperficial obfervations on life and manners, without erudition enough to make them keep, like the light French wines, which turn four with ftanding a while for want of *body*, as we call it.'

Of a much admired poem, when extolled as beautiful, (he replied), 'That it had indeed the beauty of a bubble: the colours are gay (faid he), but the fubftance flight.' Of James Harris's Dedication to his Hermes, I have heard him obferve, that, though but fourteen lines long, there were fix grammatical faults in it. A friend was praifing the ftyle of Dr Swift; Mr Johnfon did not find himfelf in the humour to agree with him: the critic was driven from one of his performances to the other. At length you *muft* allow me, faid the gentleman, that there are *ftrong facts* in the account of the Four laft Years of Queen Anne: 'Yes, furely Sir, (replies Johnfon), and fo there are in the Ordinary of Newgate's account.' This was like the ftory which Mr Murphy tells, and Johnfon always acknowledged: How Mr Rofe of Hammerfmith, contending for the preference of Scotch writers over the Englifh, after having fet up his authors like nine-pins, while the Doctor kept bowling them down again; at laft, to make fure of victory, he named Fergufon upon Civil Society, and praifed the book for being written in a *new* manner. 'I do not (fays Johnfon) perceive the value of this new manner; it is only like Buckinger, who had no hands, and fo wrote with his feet.' Of a modern Martial, when it came out: 'There are in thefe verfes (fays Dr Johnfon) too much folly for madnefs, I think; and too much madnefs for folly.'

When I one day lamented the lofs of a firft coufin killed in America— 'Prithee, my dear (faid he), have done with canting: how would the world be worfe for it, I may afk, if all your relations were at once fpitted like larks, and roafted for Prefto's fupper?' Prefto was the dog that lay under the table while we talked.—— When we went into Wales together, and fpent fome time at Sir Robert Cotton's at Lleweny, one day at dinner I meant to pleafe Mr Johnfon particularly with a difh of very young peas. Are not they charming? faid I to him, while he was eating them. ——'Perhaps (faid he) they would be fo—to a *pig*.' I only inftance thefe replies, to excufe my mentioning thofe he made to others.

When a well-known author publifhed his poems in the year 1777; Such a one's verfes are come out, faid I: 'Yes, (replied Johnfon), and this froft has ftruck them in again. Here are fome lines I have written to ridicule them: but remember that I love the fellow dearly, now—for all I laugh at him.

Wherefoe'er I turn my view,
All is ftrange, yet nothing new:
Endlefs labour all along,
Endlefs labour to be wrong;
Phrafe that Time has flung away;
Uncouth words in difarray,
Trick'd in antique ruff and bonnet,
Ode, and elegy, and fonnet.'

When he parodied the verfes of another eminent writer, it was done with more provocation, I believe, and with fome merry malice. A ferious tranflation of the fame lines, which I think are from Euripides, may be found in Burney's Hiftory of Mufic.—Here are the burlefque ones:

Err

Err ſhall they not, who reſolute explore
Times gloomy backward with judicious eyes;
And ſcanning right the practices of yore,
Shall deem our hoar progenitors unwiſe.

They to the dome where ſmoke with curling play
Announc'd the dinner to the regions round,
Summon'd the ſinger blythe, and harper gay,
And aided wine with dulcet-ſtreaming ſound.

The better uſe of notes, or ſweet or ſhrill,
By quiv'ring ſtring, or modulated wind;
Trumpet or lyre—to their harſh boſoms chill,
Admiſſion ne'er had ſought, or could not find.

Oh! ſend them to the ſullen manſions dun,
Her baleful eyes where Sorrow rolls around;
Where gloom-enamour'd Miſchief loves to dwell,
And Murder, all blood-bolter'd, ſchemes the wound.

When cates luxuriant pile the ſpacious diſh,
And purple nectar glads the feſtive hour;
The gueſt, without a want, without a wiſh,
Can yield no room to Muſic's ſoothing pow'r.

Some of the old legendary ſtories put in verſe by modern writers provoked him to caricature them thus one day at Streatham; but they are already well-known, I am ſure.

The tender infant, meek, and mild,
Fell down upon the ſtone;
The nurſe took up the ſqualling child,
But ſtill the child ſquall'd on.

A famous ballad alſo, beginning *Rio verde, Rio verde;* when I commended the tranſlation of it, he ſaid he could do it better himſelf—as thus:

Glaſſy water, glaſſy water,
Down whoſe current clear and ſtrong,
Chiefs confus'd in mutual ſlaughter,
Moor and Chriſtian roll along.

But, Sir, ſaid I, this is not ridiculous at all. 'Why no, (replied he), why ſhould I always write ridiculouſly?——perhaps becauſe I made theſe verſes to imitate ſuch a one, naming him:

Hermit hoar, in ſolemn cell
Wearing out life's evening gray;
Strike thy boſom, ſage! and tell,
What is bliſs, and which the way?

Thus I ſpoke, and ſpeaking ſigh'd,
Scarce repreſs'd the ſtarting tear,
When the hoary Sage reply'd,
Come, my lad, and drink ſome beer.'

As ethics, or figures, or metaphyſical reaſoning, was the ſort of talk he moſt delighted in, ſo no kind of converſation pleaſed him leſs, I think, than when the ſubject was hiſtorical fact or general polity. 'What ſhall we learn from *that* ſtuff (ſaid he)? let us not fancy like Swift that we are exalting a woman's character, by telling how ſhe

Could name the ancient heroes round,
Explain for what they were renown'd, &c.

I muſt not, however, lead my readers to ſuppoſe that he meant to reſerve ſuch talk for *mens* company as a proof of pre-eminence. 'He never (as he expreſſed it) deſired to hear of the *Punic war* while he lived: ſuch converſation was loſt time (he ſaid), and carried one away from common life, leaving no ideas behind which could ſerve *living wight* as warning or direction.'

How I ſhould act is not the caſe,
But how would Brutus in my place?

'And now (cries Mr Johnſon, laughing with obſtreperous violence), if theſe two fooliſh lines can be equalled in folly, except by the two ſucceeding ones—ſhew them me.'

I aſked him once concerning the converſation-powers of a gentleman with whom I was myſelf acquainted —'He talked to me at club one day (replies our Doctor) concerning Catiline's conſpiracy—ſo I withdrew my attention, and thought about Tom Thumb.'

While Dr Johnſon poſſeſſed, however, the ſtrongeſt compaſſion for poverty or illneſs, he did not even pretend to feel for thoſe who lamented the loſs of a child, a parent, or a friend.——'Theſe are the diſtreſſes of

of ſentiment (he would reply), which a man who is really to be pitied has no leiſure to feel. The ſight of people who want food and raiment is ſo common in great cities, that a ſurly fellow like me has no compaſſion to ſpare for wounds given only to vanity or ſoftneſs.'

He had been a great reader of Mandeville; and was ever on the watch to ſpy out thoſe ſtains of original corruption, ſo eaſily diſcovered by a penetrating obſerver even in the pureſt minds. I mentioned an event, which, if it happened, would greatly have injured Mr Thrale and his family——and then dear Sir, ſaid I, how ſorry you would have been! 'I *hope* (replied he after a long pauſe) ——I ſhould have been *very* ſorry; ——but remember Rochefoucalt's maxim.'——I would rather (anſwered I) remember Prior's verſes, and aſk,

> What need of books theſe truths to tell,
> Which folks perceive that cannot ſpell?
> And muſt we ſpectacles apply,
> To ſee what hurts our naked eye?

Will *any* body's mind bear this eternal microſcope that you place upon your own ſo? 'I never (replied he) ſaw one that *would*, except that of my dear Miſs Reynolds——and hers is very near to purity itſelf.'——Of ſlighter evils, and friends leſs diſtant than our hown houſehold, he ſpoke leſs cautiouſly. An acquaintance loſt the almoſt certain hope of a good eſtate that had been long exgected. Such a one will grieve (ſaid I) at her friend's diſappointment. 'She will ſuffer as much perhaps (ſaid he) as your horſe did when your cow miſcarried.'——I profeſſed myſelf ſincerely grieved when accumulated diſtreſſes cruſhed Sir George Colebrook's family; and I was ſo. 'Your own proſperity (ſaid he) may poſſibly have ſo far increaſed the natural tenderneſs of your heart, that for aught I know you *may* be a *little ſorry*; but it is ſufficient for a plain man if he does not laugh when he ſees a fine new houſe tumble down all on a ſudden, and a ſnug cottage ſtand by ready to receive the owner, whoſe birth intitled him to nothing better, and whoſe limbs are left him to go to work again with.'

I uſed to tell him in jeſt, that his morality was eaſily contented; and when I have ſaid ſomething as if the wickedneſs of the world gave me concern, he would cry out aloud againſt canting, and proteſt that he thought there was very little groſs wickedneſs in the world, and ſtill leſs of extraordinary virtue. Nothing indeed more ſurely diſguſted Dr Johnſon than hyperbole; he loved not to be told of ſallies of excellence, which he ſaid were ſeldom valuable, and ſeldom true. 'Heroic virtues (ſaid he) are the *bons mots* of life; they do not appear often; and when they do appear are too much prized, I think; like the aloe-tree, which ſhoots and flowers once in a hundred years. But life is made up of little things; and that character is the beſt which does little but repeated acts of beneficence; as that converſation is the beſt which conſiſts in elegant and pleaſant thoughts expreſſed in natural and pleaſing terms. With regard to my own notions of moral virtue (continued he), I hope I have not loſt my ſenſibility of wrong; but I hope likewiſe that I have lived long enough in the world, to prevent me from expecting to find any action of which both the original motive and all the parts were good.'

The ſettled averſion Dr Johnſon felt towards an infidel he expreſſed to all ranks, and at all times, without the ſmalleſt reſerve; for though on common occaſions he paid great deference to birth or title, yet his regard for truth and virtue never gave way to meaner conſiderations. We talked of a dead wit one evening, and ſomebody praiſed him —'Let us never praiſe talents ſo ill

em-

employed, Sir; we foul our mouths by commending such infidels (said he).' Allow him the *lumieres* at least, intreated one of the company—' I do allow him, Sir (replied Johnson), just enough to light him to hell.' ——Of a Jamaica gentleman, then lately dead—' He will not, whither he is now gone (said Johnson), find much difference, I believe, either in the climate or the company.'

On another occasion, when he was musing over the fire in our drawing-room at Streatham, a young gentleman called to him suddenly, and I suppose he thought disrespectfully, in these words: ' Mr Johnson, would you advise me to marry? ' I would advise no man to marry, Sir, (returns for answer in a very angry tone Dr Johnson), who is not likely to propagate understanding.'

He frequently repented if he had been led to praise any person or thing by accident more than he thought it deserved; and was on such occasions comically earnest to destroy the praise or pleasure he had unintentionally given.

Sir Joshua Reynolds mentioned some picture as excellent. ' It has often grieved me, Sir, (said Mr Johnson), to see so much mind as the science of painting requires, laid out upon such perishable materials: why do not you oftener make use of copper? I could wish your superiority in the art you profess to be preserved in stuff more durable than canvas.' Sir Joshua urged the difficulty of procuring a plate large enough for historical subjects, and was going to raise further observations: ' What foppish obstacles are these! (exclaims on a sudden Dr Johnson:) Here is Thrale has a thousand tun of copper; you may paint it all round if you will, I suppose; it will serve him to brew in afterwards: Will it not, Sir?' (to my husband who sat by). Indeed Dr Johnson's utter scorn of painting was such, that I have heard him say, that he should sit very quietly in a room hung round with the works of the greatest masters, and never feel the slightest disposition to turn them if their backs were outermost, unless it might be for the sake of telling Sir Joshua that he *had* turned them.

To the Publisher.

THE ballad, known under the name of *Argyle's Levee* has been often printed, and Lord Binning has been held out to the public as its author.

It is fit that the public should at length be undeceived. That Lord Binning was the author of that satirical ballad, is reported on no better authority than vague popular rumour.

To this I oppose, first, the mild character of that young nobleman, who was a wit indeed, but without malice. Secondly, the assertion of his brother, who told me, that Lord Binning, before he went to Naples, where he died, solemnly declared, ' that it was not *he*, but one *Mitchel*, the author of a book of poems, who wrote that ballad.'

Should any person wish to know *who* it is who gives you this information, he shall be satisfied on leaving his address with you. I do not choose to let my name be seen in a magazine; but I am ready to satisfy the curiosity of any person who wishes to be satisfied, at the expence of giving up a popular opinion.

Give me leave to add, that the notes subjoined to the ballad, are incorrect and unsatisfactory. It would be easy for me to explain the obscure passages in it; but it would be a task equally disagreeable and useless, to point out the meaning of obsolete scandal.

I am, Sir, Yours,

G.

Account of the Life and Writings of NICHOLAS CLENARD *of Louvain.*

THIS learned man, the cotemporary and friend of Erasmus, was perhaps his equal in knowledge and in wit; but their reputation is exceedingly different. Erasmus, so much admired in his own time, is still a favourite author, while Clenard has been too much neglected. The following account is intended to make him better known.

Clenard was educated at Louvain in the beginning of the 16th century, before Francis I. began his reign. Having made himself master of the Greek and Latin languages, he was the first in Europe who attained a perfect knowledge of the Hebrew. Possessed of a handsome figure, a good constitution, and an eager desire for knowledge, he quitted Louvain, where he had studied under James Latomus, and travelled. He wrote an account of his travels in the form of Latin Letters, part of which we shall abridge and translate. They were printed at Louvain in 1551, and are now very rare.

Clenard seems to have been the first who proposed to teach the Greek and Latin languages without the difficult and metaphysical preface of grammar, which children do not comprehend: a method which has often been successfully performed in modern times.

He published, *Institutions of the Greek Tongue; Meditations* in the same tongue; and a *Method of Instructing Children.* He wrote also a great deal upon Arabic which was never published.

In Portugal he superintended the education of the King's brother, who was afterwards archbishop of Braganza.

'In entering the towns of this little kingdom (says he), you would imagine them in possession of devils. All the servants (of whom there is a great number), both men and women, are negroes. I do not like this country at all; and if it were not for my friend John Petit, a doctor of Paris, who has become a rich canon on the banks of the Tagus, instead of a poor pedagogue on those of the Seine, I would soon have abandoned your Lusitanian cities. This, however, is the country of gold, which Frenchmen know full well; for here are a great many clever fellows of that nation. It is true that every thing is very dear, but the most disagreeable thing is the nastiness of the houses. No, (says he), this is not my country; here is nothing of the attention, the solicitude, or the cleanliness, of our good Flemish landladies. Yet from my extreme desire to see every thing, and to learn something, I accommodate myself to the Portuguese manners: I find here some men of letters, and plenty of Frenchmen;—but for these last,—they are citizens of the world, and are never from home.'

Having become tutor to the Prince, he writes thus: 'From a wretched pedant of Louvain, I am now become a great lord. It is my own fault if I do not make as great a figure as others; frequent balls and tournaments; give myself up to amours, (which here is a virtue); follow the chace, be busy about nothing, and yawn over all the pleasures of a court. I have been fool enough to forego these envied pleasures: I am still the same in the midst of grandeur, and sigh after the good doctors of Salamanca. Judge of my attachment to your learned assemblies, O my dear countrymen of Louvain, from those instructive conversations we have often had together, from our delightful walks, and from the happiness of our society. If I were not so far from my native soil I should be the happiest of mankind.

'Sloth reigns in this country with inconceivable ſway. If I want to have myſelf ſhaved, I muſt employ three valets; he who warms the water is not allowed to put it into the baſon; he who holds the baſon dares not touch the razor; and he who ſhaves is a lord, who gives orders to his ſubalterns, like Gonſalva to his captains.

'Every thing I ſee here confirms me in the love of ſcience more than all I have read, and I never ſo much deſpiſed gold as now that I have it. O my friends, how I ſigh to be with you! When ſhall I ſee my dear Latomus, and our good Abbé Bloſius! when ſhall I embrace you all, ye ungrateful rogues, who probably forget the poor Clenard, baniſhed to the ends of the earth; while you ought to fall down on your knees at the name of one of the greateſt lords on the banks of the Tagus.'

Having been informed that in Caſtile there was a learned Arab in priſon, he flew to deliver him, and to make him his friend, that he might learn from him the Arabian language, which he had moſt earneſtly at heart. He found this Arabian captive, and bought him. He then paſſed ſome time in Granada to perfect himſelf in the language he admired. He was there made acquainted with the Cardinal of Burgos, who procured him ſome manuſcripts left by the Moors, and the books belonging to theſe infidels, which had been ſeized by the inquiſition; being perſuaded that it was wiſer to commit them to the hands of Clenard than to the flames. The Viceroy of Granada and the learned Francis Victoria engaged him to write againſt the religion of Mahomet, which, in ſpite of the *holy brotherhood*, had ſtill many partizans.

Accordingly Clenard applied himſelf to the Koran, with an intention to tranſlate it into Spaniſh, Latin, or Greek. 'This book (ſays he) is to the Muſſulmans what the Pentateuch is to the Jews, or the Goſpels to Chriſtians: yet this does not hinder them from acknowledging both the Old and New Teſtament, tho' they have filled them with a number of groſs errors. They deny the divinity of Jeſus Chriſt: they ſay that he was not put to death by the Jews; and that after he had abrogated the law of Moſes, his own was abrogated by Mahomet in its turn. Such is the eſſential difference between Chriſtianity and Mahometaniſm. Now, as it is not by the Goſpels, but by the Old Teſtament that we refute the Jews, it ought to be by the New Teſtament and not by the Koran, that the Mahometans ought to combat us. Many years ago a Theologian having abjured Chriſtianity for the religion of Mahomet, wrote a book which I am very anxious to obtain. It is called the *Suna;* and is a book, or rather a heap of volumes, recording the ſayings and actions of the Prophet; from a faithful tranſlation of which book his ridiculous ſuperſtition might eaſily be demonſtrated.

'As the Arabic language is ſtill almoſt unknown in Chriſtendom, and as I have had the happineſs to acquire it perfectly, I wiſh to turn it to ſome uſe. My purpoſe is this. If books do not fail me, I intend to tranſlate into Latin all the religious works of the Arabs, beginning with the Koran, and adding ſcholia and notes. Then, if this great idea which I am full of, is not a dream like the dreams of kings, I will go farther.

'The Hebrew books, which Bomberg at preſent is a-printing at Venice, go to Africa, to Ethiopia, to India, to every place where there are Jews. Why then may not my Latin and Arabic Koran do the ſame, and go wherever there are Muſſulmans. The partizans of Mahomet will read it, if it were only for the

the ſake of learning another language. They will ſee my criticiſms, and the refutations of their own errors.

'Do not you allow, Latomus, that this project is more ſuitable to a divine, than the tranſlating of a profane work of ancient Greece? I ſhall open a new field for human knowledge. At Louvain you do nothing but tread over again the ſame dull tract, while I ſhall unveil the hidden fruits of Arabic imagination, and diſplay the captivating delirium of the *Suna*. . . . .

'I am now a perfect Arab; and I give you to underſtand that I am upon the point of ſetting out for Fez. You know that this city is to Africa what Paris is to France. It is the moſt learned of all the Mahometan ſchools; and I am quite impatient, and burn with deſire to viſit the ſource of the religion of Mahomet. I have been at Gibraltar for theſe three long weeks; but the angry Neptune ſtill detains us here, tho' we invoke him to be propitious only for four hours.'

He embarked, however, for Africa in ſpite of the angry Neptune in the year 1540. 'I will not arrogate to myſelf (ſays he) a virtue I do not poſſeſs. I was like to die with fear, and was ſo ſea-ſick that I thought I ſhould have given up the ghoſt.—My ſervant William was in deſpair: "O (cried he) had I been bred but a country curate! If I had once my feet on dry land, I would not venture to ſea again to be made a vicar." Then addreſſing himſelf to me: "That curſed learning of yours (ſays he) will be the death of us;—to think of going to Fez thro' ſo many dangers for the Koran!' A poor Portugueſe was continually making the ſign of the croſs with great devotion, while a little confounded Frenchman was quite at his eaſe, affirming that he was now enchanted with the ſight of a charming tempeſt, which he had never been ſo lucky as to ſee, tho' he had ſailed the whole ocean over.'

At laſt, however, he arrived at Ceuta. 'It is an old proverb (ſays he), that Africa always produces ſomething new. I was a ſplit new ſight to the Moors. They could not conceive what ſhould induce me to learn their language, and to come ſo far to inform myſelf of their manners and cuſtoms. I told them that I had come to Africa to learn the Arabic language, and to purchaſe books and Mooriſh manuſcripts; that their language was the only one now unknown to the learned in Europe; and I begged of them to aſſiſt me in an attempt which would ſpread their fame with their language over the world.'

When he arrived at Fez, he was preſented to the King, who received him graciouſly; and by his means he had opportunities of travelling and obſerving whatever related to the manners, the learning, the arts, and the religion of the place.

'I have now materials (ſays he to Latomus), ſufficient for combating Mahometaniſm with ſucceſs: How much will you be indebted to me, my good friends, when I make you underſtand the Koran, the Suna, and a number of other books? Do you know that I have expoſed myſelf to much danger to procure you this pleaſure? I aſſure you I was admired here at firſt; but the cold ſentiment of admiration ſoon dies away, and leaves behind it either love or hatred. They now do me the honour to be jealous of me. They ſay this *Caſis* (the name they give the learned), this *Caſis* is a treacherous Chriſtian, who comes here to ſurprize us, and to blaſpheme our prophet; we muſt teach him nothing.'

Clenard's account of Fez, as it was 240 years ago, will not be unentertaining.

'It is a very large and populous

city (ſays he), divided into two parts, the old and the new. In the old town there are 400 moſques and as many public baths, with an amazing number of mills, which are turned by unhappy Chriſtian ſlaves, who underſtand but too well the expreſſion in Terence, *Davum in piſtrinum dedi.*

‘ The new town is about half a league diſtant from the old, and is the reſidence of the King. In the Jews quarter, which is ſurrounded with ſtrong walls, are nine ſynagogues, and 4000 perſons who pay an arbitrary tribute to the Prince. Many of them are well informed, and at Louvain I ſhould have coveted their acquaintance; but here I neither think nor dream of any thing but Arabic, and conſequently hold theſe ſame Iſraelites very cheap.

‘ The Koran is no where in ſuch reputation as at Fez. In Tunis people engage in all the departments of literature; but here they are content with the elements of grammar and the Koran. The doctors, who are called *Alfakis*, know nothing but what relates to their luſtrations, prayers, and religious ceremonies. Very few in ſo large a place have ever heard of rhetoric or logic, which we ſtudy ſo keenly in our low countries. And what is aſtoniſhing, though the greater part of the people do not underſtand Arabic, yet every body has the Koran by heart. Hence it is very difficult for alterations to creep into the text.

‘ I am ſometimes favoured with viſits from the literati of the place. Good heavens! ſuch literati. Tho' their Koran is wrote with an inimitable elegance, it is not to admire this elegance, but for the ſake of religion that they read it.

‘ There are hereſies at Fez as well as in Europe. An Alfakie was lately on the point of being impaled for having ſaid in his ſchool, that to be ſure Mahomet never did ſin, but yet that he might have ſinned. A hue and cry immediately aroſe againſt this impious fellow: for you muſt know, my dear maſter, that the prophet always was, and of neceſſity muſt have been, immaculate; and that though he was the ſervant of ten wives, he never favoured one more than another, which you will allow was a marvellous example of diſtributive juſtice.

‘ There are no bookſellers in this capital, but books and manuſcripts are expoſed to ſale by auction every Friday after prayers. I wanted to buy a *Zemachſer*, or ſome other commentator on the Koran: but one wanted the beginning and another the end: however, by joining the head of this to the tail of that, I have formed a ſort of monſter that anſwers my purpoſe. There are ſome libraries here into which a Chriſtian may enter if he chooſes to be ſtoned; for my part, my love of ſcience does not carry me quite ſo far: I like better to return to my dear Latomus. The King, indeed, gave me permiſſion to carry away ſome of the books from theſe libraries; but I cannot entirely truſt to kings, eſpecially to thoſe of this country, where I have learned what was meant by the *Punica fides*. There is an ill-looking fellow, who obſerves me narrowly, and haunts me like my ſhadow. God grant that I may not leave my aſhes here, with thoſe of Cato the younger.

‘ Do you know that I have juſt ſeen Mahomet, that is, his picture; and the moſt exact one that exiſts. It is ſo like from head to foot, that the painter has religiouſly preſerved the very number of his white hairs; and I could perfectly diſtinguiſh the fourteen hairs of one colour which he had in his beard. This painter had ſeen the holy man in a viſion; he had therefore ſeen the lively image of the Prophet himſelf, according to his own words: *Whoever ſees me in a dream, ſees me in truth; for Satan*

has

has not power to alter my features I myself, Latomus, impressed with these visions, one day took a nap; and if you will believe me, I also saw Mahomet, who came to me with the same number of white hairs, and with monstrous wings, which made such a flapping as soon disturbed my repose.

'The Moors among whom I dwell suffer many hardships; but they are exempt from two plagues which are very inconvenient to us in Europe; they have neither hangmen nor physicians, and accordingly they live much longer than we.

'They have no lawyers, no attorneys, nor solicitors, nor any vermin of that sort: For this reason law-suits are rare in Africa; and when they do occur, they are soon submitted to arbitration.

'Women abound in this country; the King has more than two hundred to himself alone. You would take him in the midst of his haram for a ghostly father surrounded by his nuns. But a woman here never occasions those violent passions which are so frequent with us. It was not at Fez that Helen excited a ten years war; nor is it for a wench that Clenard spends as many years in a distant quarter of the world.

'In this climate diseases are treated quite otherwise than at Paris, where the medical sophists with a great show of learning give you the history of your case, while with the greatest composure they allow you to die. Fomentations, and a few plants which every body knows, are the only remedies used in Africa. Even the Arabian Avicenna is not read in the town where I am.

'The Mahometans yield with great submission to that precept of the gospel, which commands us to take no thought for to-morrow.

'The people of this nation are possessed of great courage and constancy; they are never overwhelmed by misfortune, nor by the most grievous events of life; they are never in anger, and blasphemy is unknown. Sailors and hackney coachmen never swear; *glory to God* is the only word they utter.

'Do not you think it will be glorious to contend with Mahomet? Nine centuries of established fame do but animate my zeal. Truth, whose defence I undertake, cannot be obscured by the injuries of time; she is the daughter of time, who, while he destroys every thing else, respects in her his most incorruptible work. Idolatry reigned long in the world, till at last it was banished. Mahomet appeared, and darkness again took possession of the earth. What an amazing genius was this false prophet! I view in him the talents of two Roman kings. Like Numa, he pretended secret conferences with a superior intelligence: like Tullus Hostilius, after having seduced the world, he girt himself with the sword, and added the glory of a conqueror to the ascendency of a prophet. Those he could not gain by his arts he subdued with his sword. He extended his dominion, and by victory after victory almost conquered the world. At this day, what is all Christendom compared to those vast and powerful countries where Mahometanism reigns?

'Nine centuries, however, of such a religion cannot change the nature of error; and this heresy is not calculated to acquire partizans. Mahomet no longer makes proselytes.

'We have wars here which you know nothing of in Brabant. It is not the din of arms that disturbs the place where I dwell; it is quite another sort of an army than those that you have seen. Yesterday the whole face of the heavens above Fez was obscured by millions of battallions of locusts; they were seen fluttering in the air, and imitating the flight of birds; sometimes skimming along the

the ground, ſometimes hovering upon it, then taking their flight and frightening the whole world. The peaſants do great execution amongſt them; but they cannot prevent their harveſt from being deſtroyed in a ſingle night. Theſe inſects are brought hither in cart-loads, and people eat them. For me, who am no gormandizer, I would prefer a good partridge to a ſcore of locuſts.

'But I muſt now end this long letter: I write all theſe details under the empire of Mahomet, where I am the ſubject of jealous ſuſpicion, and have already been concluded a Chriſtian prophet and a prieſt; an honour which I would moſt willingly have diſpenſed with, and which had like to have coſt me my life. Your diſciple, O Latomus, was on the point of being ſtoned. Having eſcaped, however, by the aſſiſtance of a faithful ſlave, from the fury of theſe Muſſulmans, I am ſeriouſly meditating my retreat. I have now travelled enough, and wandered too long from my native ſoil; my hairs, that grow grey, admoniſh me to return to the abode of my fathers. Shall I then ſee you all again? you, my dear Latomus, your family, your ſiſter, and all my old companions! Yes, and nothing ſhall ever tempt me to leave you more.'

But Clenard had not the happineſs of reviſiting the country he loved ſo much. He died at Granada in the year 1542, at the age of 46, and was regretted by all the learned in Europe.

From M. Mercier, *Tableau de Paris.*

THE French government borrowing only upon annuities, the inventories of at leaſt one half of the dead are ſoon made; ſome ſcraps of parchment, and perhaps ſix months arrears due, comprehend the whole eſtate. The ſtrong box wherein our anceſtors, rather more anxious than we for poſterity, laid up ſomewhat for a ſore foot, according to the proverb, is now no more.

The annuity bond, which conſtitutes the King univerſal executor, breaks at once all the ties of blood, of gratitude, of friendſhip, and of generoſity; perſonal advantage is its only object, it even refines upon ſelfiſhneſs. The bonds of nature are diſregarded; the father forgets he has a ſon; the uncle is detached from his nephew; all run to place their money at *per cent.* and ſhould we be viſited by an epidemic, the whole caſh in the kingdom would be concentrated in the coffers of the ſovereign.

The children of the poor, of the waſherwoman, the porter, the ſhoemaker, do now only mourn the death of relations: among people of a higher rank, that event is no longer the ſubject of regret. The inheritance is only thought of, its amount previouſly calculated; and when diſcovered, grief or joy takes place in proportion as death has realiſed or diſappointed expectation.

At death the poverty of three-fourths of mankind is diſcovered. When money is wanting for the funeral, and the friends and relations are obliged to contribute, nobody can diſcover how it was poſſible for the deceaſed to have ſubſiſted ſix months longer, ſeeing he departed from the world as naked as he came into it.

Do obſerve the heirs who haſten to attend the opening of the repoſitories of the dead, and their conjectures concerning the ſucceſſion and the diviſion of the eſtate. The widow, the chil-

children and collaterals, are equally anxious and interested, and all hope for more than is warranted by possibility.

A financier, noted for his avarice, died some years ago, and his heirs in deep mourning made it their first business to search for his hoard; but they discovered nothing; the strong box was empty; a general clamour arose, and the cry was, Where is the money? where is the money? The servants were suspected and imprisoned, the walls of the house bored and searched, the antique chairs unripped, the floors taken up, and the cellars probed and dug, all in vain. No gold was found. The heirs, inconsolable, proceed to inventory the jewels and other moveables; but they by no means made up for the want of the treasure. In the end they came to the library, covered with dust, being the apartment of the house least frequented and known. In the upper shelfs were ranged several large folios never opened, which proved to be a collection of the fathers of the church; a whimsical enough collection, it must be confessed, for this age. The auctioneer, in taking down a volume for the bookseller appreciator, let it fall on the ground; when lo, to the general amazement, the belly of the orthodox Chrysostom burst, and the saint brought forth three thousand Louis d'ors: his neighbours, Gregory, Jerome, Augustin, and Basil, were also soon happily delivered of their respective burdens; and the astonished heirs were by this marvellous incident, induced for the first time to regard the holy fathers with pleasure; they at least no longer found fault with them for their heaviness.

The financier had concealed his money, the object of so much search, between the large leaves of those volumes pasted together: being tolerably certain that no person of his family would ever think of opening such respectable pages. He also supposed that folios, with titles so little inviting, might be used as the most effectual strong box, where his gold would rest in quiet, and much more secure than under bolts and bars.

It often happens upon the death of a rich man, that the officer whose business it is to take off the seals and open the repositories, trembles at the touch of certain secret locks and springs; knowing by experience that modern mechanics, excited by the avarice and distrust of individuals, have contrived dangerous springs and machinery, which operate as well after as before the demise of their owner; and make no more ceremony in amputating the hand of a commissary than of a thief. The richer the defunct, the more caution is necessary in making these researches.

Our own times present a recent and dreadful instance of the effect of those inventions where machinery has been employed by avarice.

T——, an opulent financier, had procured an iron door to be made for an obscure vault, in which he concealed his gold and silver; and where he daily went to pay his adorations to the deity Mammon. The maker of the ingenious lock warned him to be particularly attentive to a certain spring, lest it might prove fatal to him; because if he neglected to fasten it whilst in the vault, he would be himself irrecoverably caught in the snare he had laid for others.

Many years elapsed: the insatiate miser continued his accumulations, and regularly visited his hoard. He laid himself down among his treasure, numbered his bags with the feelings of a voluptuary, and ranged them in order in that obscure vault, the only shrine of his worship.—One day in his transports, whilst animated by the idol he adored, and enjoying all the pleasures of avarice, he neglected to fix the fatal spring;—the door

door closed upon him, and he remained for ever entombed with his money and his despair. In vain he cries and roars, for he was in a dungeon distant and inaccessible to every living creature, and from which no sound could be heard: his only companions were gold and hunger: and he there died distracted in the midst of his bags, piled one above another, all of which he would gladly have exchanged for a glass of water or a morsel of bread. Tedious and dreadful sufferings preceded his death; and the horror of his fate was not lessened or alleviated by the recollection of one generous or benevolent action. What a shocking exit for a financier, affording a new and terrible subject for the drama, where it may be exhibited as a dreadful lesson to misers.——

In the mean while, his family, ignorant of his fate, search every where for him without success, as no body knew of the hiding place, which the caution of avarice had caused to be dug secretly. This sudden disappearance came at length to the knowledge of the locksmith; who immediately suspecting the cause, discovered the mystery to the widow; by whose orders the iron door of the cave being forced open, a shocking spectacle appeared: the unhappy T—— starved to death extended upon his treasure, having in his anguish torn and devoured the flesh from his own arms. The poor, whom he despised whilst alive, and to whose tears and supplications he turned a deaf ear, were moved by this shocking catastrophe; and even they deplored so melancholy a fate.

In Paris, the same house is frequently the residence of want, of poverty, of wealth, and of opulence. The opulent possess the first floor; the rich those immediately above; poverty occupies the fourth story, and the indigent inhabit the garrets. Upon making the inventory of the lodger in the fourth floor after death, the neighbouring baker claims the price of six or seven loaves of four pounds weight each. He never gives credit higher than that floor. Upon the same event, in the first story, the jeweller bargains for the diamonds of the deceased, and offers 40000 crowns. Now tell me you who have speculated on the different kinds of government, is this the masterpiece of polished society?

Nothing is so uncommon as generosity in a testament. The rich must die; but they die with hard hearts, and without bestowing a shilling on those who best deserve it: their friends, whom they distinguished by the most endearing appellations, are neglected; they are selfish even in the grave, and they treacherously also forget the arts which they cultivated; and yet what is so easy as with a few strokes of a pen to distribute wealth we can no longer enjoy. Magnificent charitable foundations were formerly more common than at present; and it is surely a part of our duty not to quit the world without leaving behind us some proofs of our benevolence to mankind.

There is no example of a Parisian worth a million bequeathing a legacy to a poor and deserving person, whom the public voice pronounced a proper object. The arts and sciences require support and aid equally with those who cultivate them; but the rich man, destitute of generous sentiments, insensible in the arms of death as in health, rejects every idea of donation; he wishes only to feed his vanity, but never to indulge himself in the honest pride of a virtuous action; or what is still better, to enjoy the consolations of those feelings which accompany generosity, and are its true reward.

Humanity revolts against the neglect, the insensibility, and the disregard, of the most tender affections, which appear in modern testaments.

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Amongſt ten thouſand, you hardly meet with one worthy of a being who merits regret: even the greateſt men have erred in this moſt important buſineſs; which becomes the more ſo as it is the laſt of the underſtanding. Can this proceed from weakneſs, inattention, or indifference for thoſe who ſurvive us? And for what reaſon is not this laſt work, where the ſoul appears unmaſked, done at a time of leiſure, when the mind is undiſturbed?

To the PUBLISHER.

SIR,

TO attempt to interweave the ſcattered threads of Grecian hiſtory into one connected narrative, and to incorporate the progreſs of arts with that of arms, is undoubtedly a very commendable deſign. Should the author ſucceed, he will be choſen as the guide of the young, and the companion of the advanced ſcholar. But the importance of ſuch a work needs no other proof than the efforts which have been made at different times to atchieve it, and the intereſt taken by the public in a late undertaking of this kind. You, Mr Editor, have communicated to your readers a criticiſm which is likely to increaſe their curioſity. Nor do I mean at preſent to diſpute the favourable opinion which has been given of the plan of the writer, or the diligence with which he has laboured it: I leave to the learned the care of collating his authorities, and confine myſelf to a topic that lies more open to common obſervation.

There is, from obvious cauſes, a ſtrong tendency in modern authors to adorn their works as highly as poſſible; and if it muſt be allowed that this care has produced gold exquiſitely wrought, it is certain that much gaudy and glittering, but worthleſs, tinſel, has been obtruded upon the world. But nothing can ſupply the want of ſubſtantial value. He who unwarily feeds too greedily upon ſuch intellectual *kickſhaws*, will find himſelf cheated, as a child, whom the paint and the ſugar of ſweet-meats tempts to indulge his voracity, till a palled appetite forces him to relinquiſh, or a ſick ſtomach to diſgorge, his ſavoury, but ſurfeiting dainties. Somewhat like this at leaſt was the effect of Dr G.'s hiſtory on me. I opened it with expectation, and proceeded ſome way with alacrity; but I ſoon began to loſe all reliſh, and was often ready to quit the feaſt with diſguſt.

It will, I think, be granted, that Dr G. is deficient in that force of mind which is neceſſary to the philoſophical hiſtorian. He ſeldom dilates the conception of his reader, or produces thoſe ſtrokes by which narrative is converted into painting. To ſpeak with reverence, I would ſooner place him by the ſide of Xenophon than of Tacitus; happy, had he but taken for his model the ſimplicity of the Grecian! He might, at leaſt, have been an uſeful and an agreeable chronicler. But I fear that an inordinate paſſion for ornament has ſeduced him into a ſtyle which will be diſguſting to men of taſte, and dangerous to thoſe whoſe taſte is not yet ſecure againſt the influence of bad example; a ſtyle, ſeldom elegant, frequently vulgar, and generally feeble. I hope the following inſtances will ſerve to ſhow that this opinion is not thrown out at random.

1. Nothing is more characteriſtic of a falſe taſte than an indiſcriminate profuſion of the moſt forcible epithets

thets which language affords. This impropriety is perpetually recurring. We have *immortal rivers*, *immortal republics*; *inimitable productions and inimitable excellence*, occur in the same sentence: and again, within the same page, *inimitable author*: *inimitable charms of the fancy*, Vol. I. p. 211. *inimitable qualities of a virtuous prince*; *the imitative, though inimitable expressions of the Grecian tongue.* Detached sentences cannot give a proper notion of this defect. Nothing but a perusal of the book can make the reader fully sensible of its disagreeable effects. A few harsh sounds do not give much molestation; but a continuance of them teases, and at last becomes quite tormenting.

The Doctor would do well to study Warton (*Essay on Pope*), on the appropriation of epithets, before he publishes his second edition. His epithets are seldom more applicable to one subject than another. He is determined to be fine, but his finery is of a coarse and vulgar kind.

2. Akin to this abuse of the *verba ardentia* is the prostitution of the boldest and most poetical figures of speech. As Homer, designing an hero by some of his distinguishing qualities, instead of simply saying Hercules, says *the might of Hercules*; so, according to Dr G. 'the son of Clinias is allied'—not to Pericles, but by some Platonic affinity 'to the eloquence and magnanimity of Pericles.'

3. If on some occasions he uses expressive words with too great freedom, on others he neglects to use them where he ought. 'The ardent passion of Paris for beauty *enabled* him to brave every danger.'

4. His style is every where enfeebled by tautology. Sir John Suckling ridicules a fashion prevalent among some authors of his time, of excluding adjectives from composition altogether. One of his characters expresses his admiration of the stately march of a row of substantives. Dr G. on the contrary, seems determined to take away from the substantive its grammatical privilege of standing alone. '*Merited* fame and *well-earned* honours,' p. 183. 'effeminate softness and licentious debauchery,' p. 190. 'soft effeminacy.' '*Mean* gratification of an *ignoble* passion,' p. 192. 'The *majestic* muse of Stesichorus was of a more *elevated* kind.' We should have been just as wise if the Dr had told us, that the *elevated* muse of Stesichorus was of a more *majestic* kind. 'The fire, animation, and enthusiasm, of his genius,' p. 203. What is the difference between the fire, animation, and enthusiasm of a poet? '*Bodily strength* and agility were accompanied by *health and vigour of constitution*,' p. 205. What information is intended to be conveyed by this sentence? when was *bodily strength* seen separate from *health and vigour of constitution*? 'Causes, which it was easy to conjecture and impossible to mistake.' Pray, when did it come to pass that things which could not possibly be mistaken were matters of conjecture? that is, of doubt, for conjecture implies doubt.

5. But we are not offended by tautology and affectation alone; the same rage for ornament betrays him into downright nonsense. Speaking of Anacreon's poems, he says, 'there may be discovered in them an *extreme licentiousness* of manners, and a *singular* voluptuousness of fancy, extending beyond the senses, and tainting the soul itself,' p. 199. Now what sort of extreme licentiousness is it, and singular voluptuousness of fancy, that does not extend beyond the senses, nor taint the soul itself? 'Sappho breathed the amorous flames by which she was consumed, while Alcæus declared the warmth of his attachment,' p. 198. 'These weapons improve the courage as well as the

the vigour of the soldier,' p. 206. No classical bigot having, I believe, dreamed of any peculiar *charm* in the weapons of antiquity, this must be a new discovery; and Dr G. in order to complete it, would do well to prepare a memoir for the French Academy of Belles Lettres, pointing out those qualities in the Greek swords and spears which rendered them more favourable to courage and vigour than the bayonet of the European, or the tomahawk of the Indian. Whoever desires information on the effects produced by the arms of the ancients, will find good sense and elegant language in Heyne's paper, Comm. Goett. Vol. V. p. 1—17. '*Gracefully* danced towards the right round the well-replenished altar,' p. 203. 'The most *exalted* fame cannot extend with equal facility to distance of time and distance of place.' What has *exalted* to do here? We should perhaps read, 'The most *extensive* fame cannot extend, &c. 'The two first stanzas of the ode being of an equal length, were either of them longer than the third.' As this sentence stands, its meaning seems to be, that the two first stanzas were longer than the second, *because* they were of an equal length: but perhaps Dr G. only means, that if A be equal to B, and longer than C, B will likewise be longer than C.

6. He frequently becomes ridiculous by expressing trivial things in pompous phrases. *Nil mortale sonat.* In his mock heroic style, abuse, or a blow, is 'the reproaches of the tongue, or even the more daring insult of the hand.'

7. So conceited a writer could not resist the allurements of antithesis. Aiming at this, which he often does, and commonly with the same success, he makes, 'admiration, glory, respect, splendour, and magnificence, the *melancholy* attendants of the shade of Archilochus,' p. 197. Contrasting the lyric poets, he says, 'we have many *inimitable* odes of Pindar, and many pleasant songs of Anacreon,' p. 197. How are the odes of Pindar contradistinguished from the pleasant songs of Anacreon by being called inimitable? But *inimitable* can never come with impunity within his reach.

8. He has caught the newspaper trick of using participles for adjectives, as detested for detestable, respected for respectable, revered for venerable, *chastised* principles, &c.

9. He debases his language with other gallicisms; for the last-mentioned fault is derived from the same fruitful source of corruption; as, *actual* for *present*, *actually* for *at present*, *passim ad nauseam usque*; *remounts* to the heroic ages; to *remount* to their source; *retrace*; to *assure* the destruction of their enemies; *desultorious* ardour.

10. Clusters of adjectives without the conjunction copulative, are inconsistent with the genius of the English language; 'clear comprehensive mind;' '*gross indecent insolence*.'

These instances will sufficiently support Dr G.'s claim to a distinguished rank among the *nerveless* and *affected* writers, though I am afraid they will lose much of their effect by appearing separately. I have quoted the pages where many of them occur, both that the curious reader may have an opportunity of comparing them with the context, and that it may appear how thick such beauties are sown; and not because other parts have been robbed for the sake of this. Nor have I produced every thing which drew my attention even in this narrow compass; for there are many patches which lose their glare when detached, as small inequalities pass unobserved unless the eye take in at the same time the plain over which they lie scattered.

Account of the Life and Writings of VOLTAIRE.

By M. DE LUCHET, 6 vols, 8vo *.

THE details of *M. de Luchet* refpecting the childhood of Voltaire contain nothing interefting. At the age of nineteen, he was appointed fecretary to the Marquis de *Châteauneuf*, ambaffador at the Hague. It was there he fell in love with Mademoifelle *du Noyer*, and committed thofe extravagances which forced the ambaffador to fend him back to Paris. The hiftorian confeffes, that, in the fourteen letters which have been printed, and which form part of the correfpondence between the two lovers, there is not a fingle trace either of fentiment or paffion. Yet it was at this very time that Voltaire compofed *Oedipus*. If at this age he could exprefs without ardour the firft feelings of love, is it poffible that he could paint with any real ardour the paffions of others? Does not this prove, that with a very heated brain one may have but a very cold heart? And it is thus that the beft tragedies of this poet offer very rarely any marks of a real and deep fenfibility.

He began his literary career with an Ode, which was offered in competition for the prize of the French Academy: an Ode of the Abbé *du Jarry* was preferred. Voltaire believed that it was *La Motte* who had robbed him of the academical palm, and he wrote againft him the fatire *du Bourbier;* in which La Motte, as may be imagined, is covered all over with dirt. ' This fatire,' fays the hiftorian, ' recalled all that he had hazarded in this kind,' and he was exiled. He returned to make another fatire againft the government, and was fent to the Baftile, where he remained near a year. Three or four years afterwards, he was fent thither again, for a quarrel he had with the Chevalier de *Rohan;* and received an order, upon getting out of prifon, to *abfent* himfelf from Paris, or perhaps from the kingdom; for the hiftorian does not explain himfelf clearly on this head. Voltaire paffed over to England; where an immenfe fubfcription was procured for the *Henriade*, which was worth fifty thoufand crowns to him. This fum was placed in a lottery, and it accumulated prodigioufly. He obtained afterwards a fhare in the victualling contract for the war in Italy, from which he drew 700,000 livres, which he converted into annuities. Add to this, that he made his works be printed at his own expence. By means of himfelf and his friends he difpofed of the half of an edition, fold the remainder to a bookfeller, and then all at once gave a new edition. If you join to all this the large penfion which he received from the King of Pruffia, and the prefents he got from other princes, you will fee the fource of that fortune fo aftonifhing in a philofopher, and which he could not have acquired had he been a philofopher only. The hiftorian gravely tells us, that it was very proper Voltaire fhould have an income of 120,000 livres, that he might labour at his eafe; and that, ' without this eafe, the mind of an author is rendered confufed, and his imagination cramped and reftrained.'

M. de Luchet has veiled in a friendly filence fome little adventures not very honourable for his hero; fuch as the outrage which he received in a full theatre from the hand of the comedian *Poiffon;* the marks of refentment which were applied to him by other hands before the *Hotel de Sully*, and upon the *pont de Sève*, &c. After all thefe mifchances, he began to think the name of *Arouet* was

* From Effais de Critique fur la Litterature, par M. Clement. Juft publifhed.

was fatal to him, and he assumed that of *Voltaire.* Let us return to England where we left him. ' One day the populace insulting his French appearance, and the poet showing some degree of impatience at this rudeness, the mob were about to cover him with filth; when all at once he mounts upon a stone, and harangues them in English with so much warmth, that, charmed to see a stranger speak so well the language of the country, they conducted him back in triumph all the way to his lodgings.'

After a three years abode at London, he returned to France with the *Philosophical Letters;* he stopped at Rouen to get them printed. All the world knows the law-suit he had with the bookseller *Jorre* with regard to this work. Scarcely was it printed, without being yet exposed to sale, when there appeared another edition by a bookseller in Paris. The author exclaimed in vain that it was without his knowledge: Nobody believed a word of it.

Whatever *M. de Luchet* may say, it is certain, that it was by his malicious intrigues with the Marchioness de *Mimeure,* that Voltaire merited the resentment of *Piron;* who, unable to forget such bad behaviour, took vengeance of it by good epigrams. ' We never knew Piron, says the historian; ' but he was, perhaps, like many other wits, to be read and avoided.' All those who knew *Piron,* know well, that he was not a man to be avoided; his conversation was as agreeable as his conduct was open and honest. Voltaire avoided him in company, because his wit was always eclipsed by the sallies and native sprightliness of *Piron;* who had no greater pleasure upon earth than to laugh at quacks of every denomination. *Piron* knew well that the author of the Henriade possessed a more cultivated wit than himself; but he discovered in him neither invention nor genius: he saw nothing in his works but an easy and brilliant use of known beauties, for which he was indebted to the original authors; and *Piron* felt in himself talents sufficient for discovering original beauties. It was not, however, from policy that he did not love Voltaire, but from the greatest good faith in the world; and all those who have heard him will agree that he gave very good reasons for it.

In 1736 Voltaire was banished for having written le *Mondain,* and he passed into Holland; where his intriguing spirit soon began to sow the seeds of dissension among philosophers, who cultivated learning in the bosom of friendship. But it is in his third and last journey to Prussia that we discover to what excesses that turbulent and intriguing disposition, which agitated him through his whole life, could carry him. Scarcely was he arrived there, when his airs of arrogance and superiority prepossessed against him all the men of wit and learning at the Court of Berlin; in a short time he excited their animosity one against another; and ended by declaring open war with *Maupertuis,* who had particularly merited the esteem and friendship of the King. It was the *Diatribe du Doctor Akakia* which crowned all the former ill conduct of Voltaire, and which made him at last be driven from that court. Hear the historian himself.

' The author of this *Diatribe* had obtained leave from the King to get another work printed at the press of Potsdam; to this he joined secretly the *Diatribe.* An officer saw this manuscript with the printer, and immediately informed M. de *Maupertuis,* his friend, who was then sick at Berlin, concerning it. Maupertuis collects his force, and calls to his aid the justice and goodness of the King. All the papers at the printing house are seized, and the *Diatribe* is found among the rest. The

King

King blamed exceedingly the artifice which had been used, and testified his displeasure at M. de Voltaire.' He, however, pardoned him; and three weeks afterwards the satire appeared in print, notwithstanding the promise given to the King that it should never be published. 'The King found himself reduced to the necessity of making his will be respected, and of defending one of his ancient servants; so the *Diatribe* was burnt by the hands of the common hangman upon the 24th of December, at ten o'clock in the morning. From this moment M. de Voltaire appeared no more at court: His disgrace led people to examine his conduct from the day he had first been seen at Potsdam. They recollected a number of witticisms and satirical verses, which demonstrated as much ingratitude as wit.'

He soon left Berlin, and stopped for some time at Leipsic, where he gave a new edition of that *Diatribe*, which had made him lose the favour of the Prussian monarch. Maupertuis, stung with indignation, wrote to him, that if he continued to attack him by personalities, he would assuredly inflict upon him the severest chastisement he had ever received. Voltaire, who knew well that his antagonist was able to keep his promise, threatened to have him hanged if he came to murder him; and, wishing to disguise his terror by a mixture of pleasantry and rhodomontade, told him that he waited his arrival, with his clyster-pipe, his chamber-pot, and his pistols.

The King of Prussia wished to make Voltaire feel how odious the spirit of low intrigue is, and to punish him in that way in which he had sinned his whole life. The punishment was this: As he was about to leave Francfort, M. *Freitag*, the Prussian resident, announced to him that he had an order from the King his master, to demand from him his chamberlain's key, the cross of the Order of Merit, the letters or papers in the King's hand-writing, and finally the *poetical work* of the King. Voltaire surrendered immediately these ensigns of dignity; and then opened his trunks and port-folios, and told the resident to take out himself the letters and papers which were demanded. 'With regard to the work of poesy of which you speak to me, I do not well know what it is.' He knew well enough, however. The King had been so good as to give him a copy of his works, printed in 1751. He replied, that he had left it at Leipsic, in a trunk addressed for Paris; but that he would write that very moment to get it sent to Francfort, to the address of M. *Freitag*. This engagement was taken down in writing, and given to the resident, with two packets of papers relating to literary and domestic affairs. The resident gave him, on his part, a declaration, 'that as soon as M. de Voltaire had remitted the volume of poetry, he would restore to him the two bundles of papers, and that he might then depart wherever he pleased.'

It is necessary to know that Voltaire, who had corrected several verses in the poems of the King of Prussia, and who had even made some malicious jokes on this subject, had preserved the verses such as they were before the corrections. He got a copy of these poems printed in the same state in which they had come from the King's hands, and made the corrections be printed at the foot of the page, in the form of various readings. This edition is curious; but the revenge was low and dishonest.

Upon the arrival of the trunk, he thought all was over: but orders were pretended for delaying the opening of it; and after having kept him during a month in continual agonies, and agitated with the most dread-

dreadful alarms, they allowed him at last to depart. This adventure made a deep impression upon him, and left a violent desire of revenge; for twelve years afterwards he writes thus: 'I am very old and much broken, my eyes begin to fail, my hearing grows dull; yet I never lose sight of the affair of Francfort, and I do not yet despair of obtaining justice. I hope much from the Russians; the *Freitags* must at length find that there is a Providence: I will assist that Providence somewhat if I have strength enough left to undertake a journey.' Thus that pride and spirit of revenge which preyed upon him, made him believe that nothing less was necessary than an universal commotion throughout Europe, to repair the little chagrin which had been given him,

Voltaire durst not return to Paris; he wished to establish himself at Colmar, where he remained upwards of a year. The boldness of his principles, and his discourses against religion, drew upon him new storms, and obliged him to leave the country. He resolved then to retire to a place where he might enjoy greater freedom, and chose the neighbourhood of Geneva. He staid some time near Lausanne; but having raised dissensions among the ministers of that city, and behaved in a very indecent manner to the famous *Haller*, he began to experience rather disagreeable usage, which determined him to come to the *Delices* near Geneva. It was in vain for him to change his abode, he could not change his temper; and his turbulent and seditious spirit blew the flame of discord wherever he went. The laws of Geneva proscribe even private theatres, and Voltaire wished to have his pieces represented: he frequently violated the law, and spirited up those Genevans who came to visit him against the austerity of the government. Hence the new resolution of seeking for a more tolerant country. *M. de Brosse*, president of the parliament of Dijon, offers him his *chateau* of Tournay, situated three quarters of a league from Geneva. He accepts it, and concludes a bargain, which becomes the source of a fresh quarrel with the seller. The bargain was a lease for life, and Voltaire began to cut and pull down as if he had been absolute proprietor.

He began again to draw the Genevans to the representation of his tragedies: New prohibitions on the part of government. To go, or not to go, to the theatre at Tournay, became an affair of party. Their heads became heated, and a civil war was kindled, because a poet had the rage of getting *Zulima* acted, which had never been able to find any where else either actors or spectators. 'It is pleasant,' he writes, 'that the Genevans are obliged to have recourse to the three states to settle their differences with regard to the quarrel of an author.' Really this was very *pleasant*.

It was at this time that he gave loose to his malignity against *J. J. Rousseau*, because this last had published his *Lettre contre les Spectacles*; in which he developed, with the force and warmth of his natural eloquence, the reasons which ought to forbid theatrical representations to his fellow citizens. The dreadful and disgusting calumnies which Voltaire has vomited forth against this virtuous man, have excited the indignation of the world, and have astonished nobody; the character of the jealous, vindictive, and famous calumniator, was known.

That spirit of inquietude, which chiefly constituted the character of Voltaire, tormented him still at the age of seventy, in his retreat of *Ferney*, and inspired him anew with the design of searching, in a foreign climate, that peace and happiness which had

had fled him during his whole life. He wiſhed to make his court to the Elector of Palatine, and all the arrangements were fixed: at the ſame time he wrote to the King of Pruſſia, that if his ſtrength were equal to his zeal, he would come once more to merit his goodneſs.

In the mean time the party of the *ſelf-named philoſophers* prepared at a diſtance the minds of men for the return of Voltaire, after an abſence of thirty years. They raiſed a ſtatue to him by ſubſcription; they celebrated a feſtival to his honour, in which an actreſs, dreſſed like a prieſteſs of Apollo, was beheld placing a crown of laurel on the buſt of Voltaire, and reciting an ode worthy of the marble to which it was addreſſed. They ſearched for every means of exciting the curioſity of the public upon every thing which concerned the chief whom they had choſen for themſelves; they publiſhed without intermiſſion accounts of the viſits which were made at Ferney; they gave a ſingular importance to the moſt minute details concerning the manner of life which *the great man* led; they told in print, 'that *the great man* lay in his bed till noon; that he took an airing in his coach till four o'clock, in his woods, or in the fields, with his ſecretary; that he never dined, and that he took coffee or chocolate; that he ſtudied till eight o'clock at night, and then ſhowed himſelf at ſupper when his health permitted. M. *de Luchet*, who does not wiſh the public to be deceived in matters ſo important, obſerves, that '*the great man* laboured in his bed in winter till five in the afternoon; that in ſummer he roſe commonly at nine or ten in the morning; that he dined every day upon ſalads, and took coffee or cold milk the whole day; that when returning from his airing, he did not labour at all; that there was always ſeen near his bed an elegant table, upon which were placed cold water, coffee, ſheets of white paper, an ink ſtandiſh, &c.' It is a great pity the hiſtorian has not informed us whether his hero ate with a good appetite, whether he had a good digeſtion, &c.

Voltaire had made more than one attempt to obtain leave to return to Paris: his partizans had often ſpread the report of his arrival; but the reſolution of Lewis XV. could never be broken, who diſcovered in the impious works of this author an invincible obſtacle to it. At laſt his extreme old age rendered a denial almoſt impoſſible; and upon the 10th of February 1778, he arrived in the capital, upon the condition of never appearing at Court. Every thing was prepared to give the greateſt ſplendor to his reception; he had brought two new tragedies, which behoved to excite the curioſity of the public. He began with the repreſentation of *Irene;* which was not much reliſhed, though very much applauded. The author had the modeſty not to appear at the firſt night; he came the ſecond. The players had the word: The Sieur *Briſard*, followed by his companions, appeared in the box where he ſat, and put upon his head a crown of laurel; next an actreſs recited verſes, in which it was ſaid that Voltaire had been crowned by the nation. It appeared a little doubtful that the players were the repreſentatives of the nation; but the poet was in an ecſtaſy, and exclaimed, 'Will you then kill me with honour!' A ſcholar who gains a prize at the univerſity would reject with diſdain a crown offered to him from the hand of a player. Voltaire was conducted home, after the play, by all the young people in the pit, who cried, Long live the author of *Alzire!* Long live the author of *Nanine!* Long live the author *la Pucelle!* Long live the author of *Babouc!*

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In reality, so much glory inflamed his blood, deprived him of sleep, and hurt his health. A strangury, with which he was tormented, induced him to take sedatives; but as if it had been predestined that he should die by a consequence of that spirit of folly which had guided him almost all his long life, he took in one night as much opium as he should have taken in eight days. He sunk instantly into a lethargic stupidity, the forerunner of death.

'In these last moments,' says M. *de Luchet*, 'M. le Curé de Saint-Sulpice, eager to fulfil his duties of a vigilant and zealous pastor towards one of his flock, came to offer him his services, and, approaching his bed, asked, whether he believed in the divinity of Jesus Christ?' The sick man turned about, and answered, *I believe;* ——adding, after a pause, and in a low voice,—*that people should be allowed to die in peace.* He expired in about five or six hours afterwards, upon the 30th of May, at eleven at night.

His partizans, not having been able to obtain a grave for him in that same capital where they had prepared for him a triumph, his corpse was embalmed and transported to the Abbey of Nôtre Dame de *Scelleries*, where it was deposited, without the knowledge of the bishop of *Troies*.

That Voltaire was the greatest genius that ever existed, is what we leave to M. *de Luchet* to say, and to those who are as good judges as he is; but that it is possible to have a greater compass of talents and wit, is what we really do not believe. This author will be admired, not for the perfection of his works, but for having been able, in almost every branch of literature, to attain a distinguished rank, immediately below the most perfect authors. Each of his productions, viewed apart, will lose something of its value by every repeated perusal or accurate comparison; taken together, they will always astonish, and give weight to his reputation. It is nevertheless true, that his sixty volumes, loaded with a great number of middling works, may extinguish the pleasure and obscure the merit of his best writings. But if he has friends truly zealous of his glory, they will reduce this immense collection to a dozen of volumes, which will march more lightly to posterity.

Analysis and Volcanic Theory of the Basaltes; by the Reverend W. Hamilton, *A. M. Dublin.*

VOLCANOS and their effects have been the astonishment of mankind in all ages; but their productions never excited curiosity till modern times. Philosophers observing the similarity of the fossils in the neighbourhood of burning mountains with those that appear in places where no volcanoes exist, began to suppose that the earth had been at some remote period exposed to the action of volcanic fire; but after Sir William Hamilton had published the result of his Observations on Vesuvius, this opinion received considerable support; and scientific travellers, such as Mr Raspe, Mr Ferber, and Baron Born, discovered vestiges of volcanos wherever they went. The formation of columnar basaltes, which had hitherto baffled the imagination of theorists, seemed now to be accounted for, and its kindred fossils, such as the trappe of the Swedes, and the whin rock of this country, with many others, were confidently affirmed to be lava.

As the subject is curious, we have ex-

extracted from *Letters concerning the Northern Coast of the County of Antrim*, just published, a history of this hypothesis, and a very distinct account of the arguments by which it is supported. The author, after having given the natural history and analysis of the columnar basaltes in the Giant's Causeway, proceeds to mention some of the leading varieties of its different species.

First. With respect to form and magnitude.—The pillars of the causeway are small, not very much exceeding one foot in breadth, and thirty in length; sharply defined, neat in their articulation, with convex or concave terminations to each joint. In many of the capes and hills they are of a larger size, more imperfect and irregular in their figure and articulation, having often flat terminations to their joints. At Fairhead they are of a gigantic magnitude, sometimes exceeding five feet in breadth, and a hundred in length; oftentimes apparently destitute of joints altogether. Through many parts of the country this species of stone is entirely rude and unformed, separating in loose blocks, in which state it resembles the stone known in Sweden by the name of *trappe*.

Secondly. With respect to situation.—The pillars of the Giant's Causeway stand on the level of the beach; from whence they may be traced through all degrees of elevation to the summit of the highest grounds in the neighbourhood; as at the old fort of Dunmull, and on the top of Croaghmore, six hundred feet at least above the level of the sea.

Thirdly. With respect to disposition and arrangement.—At the Causeway, and in most other places, they stand perpendicular to the horizon; in some of the capes, and particularly near Ushet harbour in the Isle of Raghery, they lie in an oblique position; at Doon point, in the same island, and along the Ballintoy shore, they form variety of regular curves.

Fourthly. With respect to colour and grain.—The Giant's Causeway stone is black, close, and uniform; its varieties of colour are blue, reddish, grey; and of grain, all that can be supposed from extreme fineness, to the coarse granulated appearance of a stone which resembles imperfect granite, abounding in crystals of schorl, chiefly black, though sometimes of various colours.

Fifthly. With respect to texture.—We must observe, that though the Giant's Causeway stone be in general compact and homogeneous, yet it is remarkable that the upper joint of each pillar, where it can with certainty be ascertained, is always rudely formed and cellular: The gross pillars also, in the capes and mountains, frequently abound in these air-holes through all their parts, which sometimes contain fine clay, and other apparently foreign bodies: And the irregular basaltes, beginning where the pillars cease, or lying over them, is in general extremely honey-combed, containing in its cells crystals of zeolyte, little morsels of fine brown clay, sometimes very pure steatite, and in a few instances bits of agate.

The fossils, attendants on the basaltes, are, First—Extensive layers of red ochre, varying in all degrees from a dull ferruginous colour to a bright red, answering well for coarse paint.

Secondly—Veins of iron ore, sometimes very rich, commonly of a brown or reddish cast, at other times of a changeable blue colour.

Thirdly—Steatites, generally of a greenish soapy appearance, more rarely of a pure white—it raises an imperfect saponaceous froth when agitated with water.

Fourthly—Zeolyte, of a bright and purest white colour; in masses

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varying in weight from a grain to a pound; generally disposed in cavities of the cellular basaltes; often affecting a crystallization, in which the fibres radiate out from one centre, in some instances resembling a beautiful spangled appearance of thistle-down. The most remarkable property of this fossil is, that it forms a gelatinous mixture in the course of a few hours with any of the mineral acids, most readily with spirit of nitre.

Fifthly—Peperino stone, a friable matrix of indurated clay and iron, studded with little morsels of zeolyte and other substances. It is often of reddish burnt colour, corresponding accurately with the peperino stone of Iceland.

Sixthly—Pumice-stone of a deep black colour, containing iron not entirely dephlogisticated, but still capable of acting on the needle; sometimes found on the shore of the island of Raghery.

Having thus enumerated the chief varieties of the basaltes and its attendant fossils, as they occur in the northern parts of Ireland, I shall now briefly state to you such arguments as may be derived from them, in proof of the ancient existence of subterranean fire in their neighbourhood.

First. The basaltes itself is esteemed to be nothing else than lava; and its varieties are attributed entirely to accidental circumstances attending its course, or the manner of its cooling.—In support of which opinion it is affirmed, that the basaltes agrees almost accurately with lava in its elementary principles *, in its grain, in the species of the foreign bodies which it includes, and in all the diversities of its texture.

Secondly. The iron of the basaltes is found to be in a metallic state, capable of acting on the magnetical needle. The same is true of the iron contained in the compact lava.

Thirdly. The basaltes possesses the remarkable property of being fusible *per se;* this property is also common to the lava and most volcanic substances.

Fourthly. The basaltes is a foreign substance, superinduced on the original limestone soil of the country, in a state of softness capable of allowing the flints to penetrate considerably within its lower surface.—It is hardly necessary to add, that the lava is an extraneous mass, overspreading the adjoining soil in a fluid state; that it is often borne on a limestone base; or that flints and other hard matters do frequently penetrate into its substance. *In short,* the circumstances of agreement are so numerous, and so clear, as to create a very reasonable presumption that they are one and the same species of substance.

But the evidence derived from the nature and properties of the attendant fossils, seems also to contribute largely in support of this opinion.

Those extensive beds of red ochre which abound among our basaltes, are supposed to be an iron earth reduced to this state of a calx by the powerful

* This will appear pretty evident from stating the products of each substance according to the analysis of that able chemist Sir Torbern Bergman.

Basaltes, 100 parts.

	parts.
Contains Siliceous earth	50
Argillaceous earth	15
Calcareous earth	8
Magnesia	2
Iron	25
	100

Lava, 100 parts.

	parts.
Contains Siliceous earth	49
Argillaceous earth	35
Calcareous earth	4
Iron	12
	100

powerful action of heat; for such a change may be produced on iron in our common furnaces, provided there be a sufficient afflux of fresh air; and the basaltes itself in such circumstances is easily reducible to an impure ochre, exactly similar to that found at Bengore. This phenomenon is also observed to take place more or less in the present living volcanos, particularly within their craters, and is therefore held to afford a presumptive argument of the action of fire in the neighbourhood of the basaltes.

I remarked to you the frequent bits of zeolyte which abound in the county of Antrim; and these, though not the immediate product (as far as I know) of any living volcano, are yet thought to countenance the general system, because zeolyte is found in countries where subterranean fire is still visible, and where there is great reason to apprehend that the whole soil has been ravaged by that principle. Thus it abounds in Iceland, where the flames of Hecla yet continue to blaze; and in the Isle of Bourbon, which is said to bear undeniable marks of a volcanic character. This substance is therefore supposed to arise from the decomposition of the volcanic products, in places whose fires have been long since extinct.

Crystals of schorl appear in great plenty among many kinds of our basaltes; and these, though not absolutely limited to volcanic countries, yet being found in great abundance among the Italian lavas, in circumstances exactly corresponding to ours, are thought to supply a good probable argument in the present instance.

The substance which I mentioned under the name of the *peperino stone*, is believed to be the undoubted offspring of fire; it has frequently the burnt appearance and spongy texture of many of the volcanic products, and agrees accurately with the peperino of Iceland and Bourbon; islands which still contain burning mountains.

Puzzolane earth is not immediately found in that state in Ireland: but it is discovered among the basaltes of France; and there is very little doubt that our basaltes, if pulverised, would agree with it in every respect; that is, it would produce a fine sharp powder, containing the same elementary parts, and most probably answering all its valuable uses as a cement. Puzzolane earth is found in the Canary Islands, which are esteemed to have other characteristics of the effects of fire; it is met in abundance through all the volcanized parts of Italy; it is never discovered except in places which have other strong marks of the ravages of fire.

The discovery of this earth is therefore thought to add great weight to the many other proofs which have been mentioned in favour of the general system.

Pumice-stone is a substance so generally acknowledged to be the product of fire, that I need not be at any trouble to enforce it; indeed it bears the character of a cinder so obviously in its exterior appearance, that one must be convinced at first view of its original.—This fossil is sometimes found on the shore of the island of Raghery, among the rounded stones on the beach of the sea; and being supposed an unequivocal test of the action of fire, is imagined to complete all that could be desired in this kind of reasoning.

But there still remain other external proofs, which, when added to the former, are supposed to form a demonstration almost as perfect as the nature of such analogical reasoning will allow.

There are three living volcanos at present known, within whose neighbourhood the basaltes, and most species of its usual attendant fossils, have

have been obſerved. The firſt is ſituated in the iſland of Bourbon, off the ſouthern coaſt of Africa; the ſecond is Ætna, in the iſland of Sicily; and the third is Hecla, in the iſland of Iceland. To which it may be added, that the baſaltes is found in the volcaniſed parts of Italy, as at Bolzena, and other places; though not (as far as I have been informed) any where immediately contiguous to Veſuvius. Thus do the arguments derived from the ſituation of this ſpecies of foſſil, with reſpect to mountains which yet continue to burn, coincide with thoſe other clear and ſatisfactory proofs, which were drawn immediately from its nature and properties, in proof of its volcanic origin.

In addition to what has been here ſtated, I ſhall mention another plauſible argument in ſupport of the opinion, deduced in ſome meaſure *à priori*.

It is well aſcertained by experience, that there are vaſt beds of pyrites diſperſed through the interior parts of the earth at all depths; and it is a certain fact, that this compound ſubſtance may, by the accidental affuſion of a due quantity of water, become hot, and at length burn with great fury. This, therefore, is one principle to which we may, with the ſtrongeſt probability, attribute the origin of ſubterranean fire, more eſpecially as the preſent living volcanos do actually pour forth in abundance all the component parts of the pyrites; the chief of which are ſulphur, iron, and clay. Now, among the ſuperinduced ſubſtances of the county of Antrim (and I believe the ſame may be ſaid of every other baſaltic country), it is certain that the quantity of iron and clay, diffuſed through almoſt every ſpecies of foſſil, amounts to more than one half of the whole materials: ſo that two of the principal elements of the pyrites are ſtill found here, reduced in many inſtances to a ſtate of ſlag or ſcoria; and the third principle, namely the ſulphur, cannot in the nature of things be expected to remain, becauſe ſulphur does in great meaſure periſh during the act of inflammation; and what might perchance eſcape or be ſublimed, would no doubt have long ſince periſhed by decompoſition, in conſequence of being expoſed to the air.

An objection to this hypotheſis is derived from hence, that in many of the countries where the baſaltes moſt abounds, there are no traces whatever of thoſe bold and deciſive features which conſtitute the diſtinguiſhing characteriſtic of a volcanic mountain; its lofty pointed form, its unfathomable crater, and many other circumſtances that ſtrike the ſenſes very forcibly at Ætna and Veſuvius.——The baſaltes, therefore, is affirmed to be a foſſil extenſively ſpread over the ſurface of the earth; and where it is found in the neighbourhood of volcanic mountains, it is ſaid we ſhould ſuppoſe theſe to be accidentally raiſed on a baſaltic ſoil, rather than to have created it.

It muſt be confeſſed that volcanic mountains are not always found to attend the baſaltes, at leaſt there do not appear any direct veſtiges of them in the neighbourhood of the Giant's Cauſeway in Ireland.

But the advocates of the ſyſtem are not much embarraſſed with this difficulty; according to them, the baſaltes has been formed under the earth itſelf, and within the bowels of thoſe very mountains, where it could never have been expoſed to view, until by length of time, or ſome violent ſhock of nature, the incumbent maſs muſt have undergone a very conſiderable alteration, ſuch as ſhould go near to deſtroy every exterior volcanic feature. In ſupport of this it may be obſerved, that the

the promontories of Antrim do yet bear very evident marks of ſome violent convulſion which has left them ſtanding in their preſent abrupt ſituation; and that the iſland of Raghery, and ſome of the weſtern iſles of Scotland, do really appear like the ſurviving fragments of a country, great part of which might have been buried in the ocean. It is further added, that though the exterior volcanic character be in great meaſure loſt in the baſaltic countries, yet this negative evidence can be of little avail, ſince the few inſtances where the features have been preſerved afford a ſufficient anſwer to this objection.

Thus the Montagne de la Coupe in France ſtill rears its pointed top to the heavens, retains its deep crater, and bears every chacteriſtic of its volcanic origin; and this mountain is obſerved to ſtand on a baſe of baſaltic pillars, not diſpoſed in the tumultuary heap into which they muſt have been thrown by the furious action of a volcanic eruption, tearing up the natural ſoil of the country, but arranged in all the regalarity of a Giant's Cauſeway, ſuch as might be ſuppoſed to reſult from the cryſtallization of a bed of melted lava, where reſt, and a gradual refrigeration, contributed to render the phenomenon as perfect as poſſible.

Extraordinary Diſcovery of a Mine wrought at a very remote Period of Time, near Ballycaſtle in Ireland *.

THE eaſtern ſide of Bally-caſtle bay terminates in the bold promontory of Fairhead.—Between this and the town lie the colleries, in an abrupt bank which overhangs the ſea: Ships, however, cannot derive much advantage from this circumſtance, as the unſheltered ſituation of the place, and the prevailing weſtern winds, makes a delay on the coaſt extremely dangerous, and renders it difficult to embark the coals.

The different foſſils which generally lie above the coal, are till or ſlate-coal, iron-ore, and freeſtone. It unfortunately happens, that theſe beds (like moſt of the foſſils of this kingdom which are formed in layers) dip, or underlie to the ſouthward; hence it follows, that when an horizontal adit, or level, has been puſhed forward to the bed of coal, from the ſteep bank which faces toward the north, the men, in following the mine, are obliged to work downward, and have no means of carrying off the water—whereas if the dip of the beds were in a contrary direction (that is, toward the north), the work muſt be all up hill; by which the loaded waggons would have an eaſy deſcent outward, and all the water muſt conſtantly flow off toward the ſea.

In my laſt letter I mentioned ſome reaſons which might induce one to think that theſe colleries were wrought at a very remote period of time; but an accidental diſcovery has lately put that matter beyond doubt, and has laid open a very curious circumſtance in the ancient hiſtory of this country.

About twelve years ago, the workmen, in puſhing forward a new adit toward the coal, unexpectedly broke thro' the rock into a cavern. The hole which they opened was not very large, and two young lads were made to creep in, with candles, to explore this new region. They accordingly went forward, and entered an extenſive labyrinth branching off into numerous apartments; in the mazes and windings

* Letters concerning the County of *Antrim*.

rectly deciding either time or perſons) tend ſtrongly to ſhow that there was an age when Ireland enjoyed a conſiderable ſhare of civilization.—Yet, moſt of the Engliſh writers, conceiving this deſolate and diſtracted kingdom to have been naturally ſuch as they found it, eagerly pronounced it (with all the intemperate bitterneſs of enemies) to be a nation without laws, without monuments, without records, without any traces whatever of former civilization: but many things which have ſtill eſcaped the wreck of time, and the fury of invaders, concur to demonſtrate this to be a haſty aſſertion.

The round towers of Ireland alone are ſufficient to ſhow that we had public monuments before the arrival of the Engliſh; which were original in their kind, and not inelegant in their ſtructure.—The remains of our ancient religious buildings, which may be ſeen in the valley of Glendalough, at Clonmacnois, and many other parts of the iſland, exhibit a ſpecies of architecture by no means deformed, and yet differing exceedingly both from the Grecian ſtyle of building and from the Gothic orders which were adopted in Britain.—The few ſcattered fragments of our Brehon laws, which have been recovered by our ingenious Engliſh champion, Colonel Vallancey, among many curious particulars reſpecting the preſervation of private property, inflict ſevere penalties on the perſon who ſhall injure his neighbour's trees; every ſort of which is enumerated, and even the ſhrubs and underwood are guarded by ſanctions.——It appears from hence that there was a time when this iſland was not a kingdom over-run with foreſts and bogs; when fuel was actually ſcarce, and laws made to defend it as the property of individuals *.

The numerous inſtruments of peace and war, the many curious and coſtly ornaments of dreſs, which are every day dug out of our fields, afford abundant proofs that the arts once flouriſhed in Ireland, and that the precious metals were not unknown here. Of the latter, many are exquiſitely wrought; many of ſuch intrinſic value, as to prove that gold and ſilver once abounded in Ireland in prodigious quantity †; that there was a time when we had more than the bare neceſſaries of life, and when poverty did not compel us to pay our taxes in cattle.

The greater part of theſe are originals in their kind, unlike any thing known at preſent; and of ſuch decided antiquity, that even their uſes and purpoſes can rarely be inferred by any analogy derived from things in uſe at this day: tending in the cleareſt manner to demonſtrate, that the ancient arts and faſhions of this iſland have certainly not been borrowed from our Britiſh neighbours at any time poſterior to the Norman conqueſt.

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* It may not appear unreaſonable to date the working of the Bally-caſtle collieries at ſuch a remote period at this, when from theſe laws of the Brehons we may naturally infer that wood was by no means a redundant article in Ireland. Though turf has been our common fuel for ſeveral years paſt, yet are there many circumſtances which muſt lead one to imagine that this ſubſtance has been entirely generated within theſe laſt thouſand years, while tillage and all attention to agriculture gave place to war and rapine alone. This will not appear ſurpriſing to any perſon who conſiders that turf-bog increaſes by a proceſs much reſembling vegetation; and that the beſt land, if neglected, may by various accidents be very ſoon reduced to a ſtate of rank bog. It is indeed next to demonſtration, that many of the places where turf is cut at preſent have been once arable land; veſtiges of which are diſcoverable at great depths, and wooden paleings traced many feet under the ſurface—even at this day marks of the plough appear on the ſummit of ſeveral mountains in the north of Ireland, where the great population of that country (which is at preſent better inhabited than moſt parts of Europe) has not yet ſpread itſelf.

† Within the limits of my own knowledge, golden ornaments have been found to the amount of near one thouſand pounds in value.

windings of which they were at last completely lost.—After various vain attempts to return, their lights were extinguished, and they sat down together in utter despair of an escape from this dreary dungeon.—In the mean time, the people without in the drift were alarmed for their safety, fresh hands were employed, a passage was at last made for the workmen, and the two unfortunate adventurers extricated after a whole night's imprisonment.

On examining this subterranean wonder, it was found to be a complete gallery which had been driven forward many hundred yards to the bed of coal;—that it branched off into various chambers, where the miners had pushed on their different works;—that pillars were left, at proper intervals, to support the roof;—in short, it was found to be an extensive mine, wrought by a set of people, at least as expert in the business as the present generation. Some remains of the tools, and even the baskets used in the works, were discovered; but in such a state, that on being touched they immediately fell to powder.

The antiquity of this work is pretty evident from hence, that there does not remain the most remote tradition of it in the country; but it is still more strongly demonstrable from a natural process which has taken place since its formation, for stalactite pillars had been generated, reaching from the roof of the pit to the floor; and the sides and supports were found covered with sparry incrustations, which the present workmen do not observe to be deposited in any definite portion of time.

The people of this place attribute these works to the Danes; but a very slight consideration of the matter must satisfy any one that this opinion is ill-founded.——The Danes were never peaceable possessors of Ireland, but always engaged in bloody wars with the natives, in which they were alternately victors and vanquished.—Like the eastern descendants of Ishmael, they stood at perpetual bay with all the world; their hand against every man, and every man's hand against them.

It is not surely to the tumultuary and barbarous armies of the ninth and tenth centuries, whose harvest of wealth and power could only be expected from the rapid and hazardous ravages of war, that we are to attribute the slow and toilsome operations of peace, which are carried on only where population, civilization, and trade, flourish in an extreme degree.

While Ireland lay yet prostrate, and gasping under the fatal wounds received in a bloody struggle of two hundred years, against these northern invaders, the English, under Henry II. made their successful inroad, and easily established themselves in a feeble and distracted country; from which time till the beginning of the present century, this island presents nothing to our view but a wasteful scene of misery and desolation. That these collieries could have been wrought during this period seems extremely improbable.—We are all along execrated by the English writers as a nation of barbarians, and our country cursed as a wilderness of forests and bogs.—It is not then to be supposed that a savage people should ransack the bowels of the earth for coal, while their woods and bogs afforded such abundant fuel to their hand.

Upon the whole, during the dreary interval of near a thousand years, from the eighth to the eighteenth century, it is in vain to look for the laboured works of industry and peace, in a kingdom where war was the only trade, and where all property turned on the edge of the sword.

The discovery of this colliery is one of those proofs, which (without di-

An Attempt to point out some of the Consequences which flow from the Discovery of the Composition of Water; being the Substance of a Paper read before the Chemical Society April 7, 1786.

THERE are a thousand processes, both artifical and natural, every day going on, which are known to the chemists by the name of *phlogistic processes*. They all agree in two principal circumstances: 1. A quantity of vital air disappears; and, 2. Heat is generated: the degree is indeed extremely various in different cases; but as far as we can observe, the temperature is always raised. It may be added, that the body supposed to contain phlogiston generally becomes heavier. It has of late been a capital object with chemists to ascertain the nature and product of these processes; but in all attempts at explanation before the discovery of Mr CAVENDISH, there was far too large a mixture of hypothesis to satisfy those who have learned that hypothesis is little better than another name for falsehood. Happily the productions of this philosopher are never debased by such an alloy.

It had been slightly observed, that after the explosion of inflammable and vital air, the sides of the vessel are covered with moisture. From this distant and obscure hint, Mr Cavendish took occasion to fire these airs in close vessels; and he found that little or nothing (for it is extremely difficult to procure such substances perfectly pure) remained, except a quantity of water equal in weight to the two elastic fluids which had disappeared. From this he concluded, that water consists of inflammable and vital air: and Priestley, Lavoisier, and Landriani, have borne their testimony to the accuracy of one, whose own authority stands the less in need of confirmation, since of him, almost alone, among modern philosophers, it may be truly said, that all his experiments have stood the test of repetition.

But may not these experiments be explained in another way? I have heard such an explanation hinted at; and undoubtedly if two different hypotheses can be adjusted to any set of appearances, both become uncertain, and that in a much higher ratio than equality of chance; perhaps we may conclude without much danger of error, that they are both false, or at least imperfect.

Might not the water, it has been asked, have been combined with the airs, and so have pre-existed in its proper form? But we cannot admit this supposition, without at the same time receiving others totally void of probability: for, in the first place, it follows, that inflammable and vital air differ only in the proportion of their ingredients; secondly, it is another pretty violent hypothesis, that one of the ingredients, the water, is equal to the weight of the compound. What are we to say to the analytical experiments, if we should allow that these hypotheses will fit the synthetical ones? When dephlogisticated air is produced from various substances, which have nothing in common but water, and when the other appearances are such as they must be upon Mr Cavendish's principles, shall we not confess that his conclusion, which agrees with all the phenomena, is preferable to the hypothesis, which, like all other false hypotheses, can be applied to a part, and to a part only, of the phenomena?

But my intention is not so much to consider the discovery itself as some of its consequences; it must be left to future inquiry; to that I am willing to leave it: At present I consider it as an established principle, and consider what must necessarily be true, what is probable, and what may be conjectured in consequence of such an assumption.

A discovery is more interesting as it is more comprehensive. 'When we consider, (says Dr Reid), what a prodigious variety of effects depend upon gravitation; how many phenomena in the earth, sea, and air, which in all preceding ages had tortured the wits of philosophers, and occasioned a thousand vain theories, are shown to be the necessary consequences of this one law; how the whole system of sun, moon, planets primary and secondary, and comets, are kept in order by it, and their seeming irregularities accounted for and reduced to accurate measure; the simplicity of the cause, and the beauty and variety of the effects, must give pleasure to every contemplative mind.' Such considerations induce me to set an high value upon the discovery of Mr Cavendish. If it shall appear that his observation has been inaccurate or imperfect, I shall follow the light of truth, but I shall look back upon the delusion with an eye of regret.

1. As one of the consequences of this discovery, the experiments which it suggests on the difficult subject of calcination deserve to be mentioned. The cause or causes of the increase of weight are very imperfectly known. They appear to be different in different cases; nay, they are frequently different in the same case: two parts, for instance, of lead dissolved in nitrous acid, and afterwards precipitated by aërated fossil alkali, give 131 parts; of which 21 are fixed air and 8 water, and the remaining 3 unknown. All metals except tin, antimony, gold, and platina, combine with aërial acid on calcination, whenever it is presented to them (Bergm. Op. xxiii. § 6. B.) But in no case, I believe, has fixed air been found sufficient to account for the whole difference. I expressed a wish last year that experiments might be made, with a view to ascertain whether the small difference does not depend on the presence of water. This would account for the revicification of mercurial calces; and indeed, I think, for all the phenomena. Since that time Dr Priestley (Phil Trans.) has observed, that iron, when it is calcining, attracts water very strongly; and he affirms, that 'the calx of iron calcined in vital air consists of iron and *water*.' But it must be owned, that these experiments may be explained as well upon the supposition of the calx containing the basis of vital air, which together with the heat used in the operation, and the inflammable air, may be said to form the water which makes its appearance. Let it be observed, that both these explanations equally rest upon Mr Cavendish's discovery. If it were possible to make such experiments with perfect accuracy, the question concerning phlogiston might be decided. For let us consider what should be the result upon both suppositions. If iron be an uncompounded body, the diminution of weight, when its calx is reduced in inflammable air, ought to correspond exactly with the water which will be generated. Upon the hypothesis of phlogiston, it ought not to be so great by the quantity of inflammable air which is absorbed; for in this case we have calx of iron, water, and inflammable air, which must act on one another in the following manner. The dephlogisticated air of water has a stronger attraction for its inflammable air than the calx of iron has. But in the heat necessary to reduction, inflammable air has a stronger attraction for the calx of iron than water has. The water therefore will be expelled in its entire state, and the inflammable air will be absorbed; the diminution of weight therefore will be equal to the water expelled, *minus* the inflammable air absorbed. But it is to be regretted, that the levity of the inflammable air of metals, of which 1000 ounce measures weigh about

60

60 grains, is likely to prevent this experiment from ever being made in a decisive manner. It deserves to be noticed at the same time, that if heat render bodies absolutely lighter, these 60 grains, which in their elastic state contain so much heat, ought to weigh considerably more when they are condensed into a solid form.

2. I think it certain, that since respiration has all the signs of a phlogistic process, part at least of the moisture which is exhaled from the lungs must be generated, and not thrown off from the external parts in the form of water. It is equally evident, that respiration must be a source, the most plentiful, if not the only source, of animal heat.

3. Many operations can now be reconciled with the existence of phlogiston, which admitted of no explanation before. Indeed it seems to me, that but for this discovery phlogiston must have been totally abandoned. When phosphorus is burned in vital air, and the whole, or nearly the whole of it disappears, what account different from Mr Lavoisier's could have been given of this phenomenon, if we did not know that the production of water will explain both the diminution of the air and the increase of weight of the combustible body? There are other cases of the same nature, as the condensation of nitrous and vital air, the production of vitriolic acid from sulphur, all irreconcileable with phlogiston without the help of this discovery.

4. I know not whether we can attempt to give a consistent account of the subterranean fires from the decomposition of water. There must be at hand some body that can attract the inflammable air in a degree of heat inferior to ignition. Can the presence and action of any such body be plausibly conjectured?

5. A quantity of the water contained in the atmosphere must be produced and not evaporated from the earth. The innumerable phlogistic processes, which are always carrying on, must be a very abundant source of aqueous meteors. Hence, I suppose, the clouds that hang over great cities more than over other places which are not exposed to this or some other equally efficacious cause of moisture. Smoke is known to consist in great measure of water; and this water is in a state of excellent preparation for dissolution, being both attenuated into small and separate particles, and at the same time somewhat heated. The beauty, and order, and use, of the water which is lifted by evaporation, to fall in dew and rain, and bestow fertility on the earth, has been often admired. We may now discover the vestiges of a more hidden and admirable succession of counteracting causes, to which water seems partly subservient. We are certain, that a large quantity of vital air is daily consumed in respiration, in combustion, and a thousand other operations of the same class. We can scarce doubt, I think, that if some contrary operation was not perpetually carried on, if there was not some analysis to compensate for this synthesis, the atmosphere must long since have been exhausted of the *breath of life*. The nature of such analytical operations cannot yet be certainly determined. If vegetables yield vital air, an opinion I shall have occasion to consider more particularly below, this will afford us some assistance, but will scarce be sufficient to explain the whole matter. Most plants during winter are stripped of their leaves, and suffer an almost complete suspension of life. Even the aquatic plants, which afford by far the greatest quantity of pure air, are sometimes for several weeks deprived of all communication with the atmosphere. There must therefore remain undiscovered some source equally fertile through all the seasons. The additional quantity afforded by

vegetables in the summer months is far from superfluous: it seems indeed absolutely necessary; for as it is more than probable that there is a larger consumption of vital air in the warm than the cold seasons, a greater supply must be required.

If, as has been supposed, inflammable air is ever exploded in the upper regions of the atmosphere, a quantity of water must thus be produced.

May not the passage of the electric fluid through the atmosphere generate much of that rain which so commonly succeeds thunder-storms?

6. It has been discovered by physiologists that eggs contain a quantity of air. Whence does this proceed? A celebrated Professor says, that he '*knows on a certainty*' that the hen takes it in at the common cloaca. I doubt very much of this certainty. What should determine this air to pass rather to the internal organs of generation than into the intestines? Should it even be directed thither, there must be a membrane ready to be instantly thrown over it and to catch it. Nor will all this imaginary apparatus be sufficient. The air can never be designed to remain unaltered in the cavity that contains it: it must be spent upon some purpose in the œconomy of the young animal. Continual supplies will then be required; and if it were possible that the first portion could be taken in, in the way described by the Professor, all entrance to any more must be debarred. It will scarce force its way through the shell and membrane in which it is inclosed. It is therefore not unlikely that the chicken has the power of supplying itself with a substance which suffers a change, even by coming in contact with the internal parts of animals. May not this be from the decomposition of water?

7. I shall conclude with detailing to the Society another consequence of this discovery. I mean,

A conjecture concerning the use of Manure.

If any man were endowed with a mind at once comprehensive enough to contain the whole of science, and active enough variously to combine the truths which have been discovered, he might, by merely deducing the immediate consequences of such combinations, add to our knowledge more than will easily be conceived by him who has not learned how slowly and imperfectly solitary facts are referred to general principles. The history of every branch of knowledge shows how long premises were established by sufficient experience before conclusions were drawn. Thus, the phenomena which prove the circulation of the blood, were so well known to the predecessors of Harvey, that Haller wonders how they could have failed, especially one of them, of immortalizing their name by the discovery. The increase of the liveliness of fire in dephlogisticated air had dazzled many an eye, before it was used in order to overcome the refractoriness of platina; and the necessity of air to combustion has been but very lately applied to the improvement of lamps, by bringing a larger surface of the burning matter into contact with it.

The conjecture which I have now to offer to the Society, is founded partly on what has been long known, and partly on what has been discovered at least for some time; but no one, as far as I know, has made the same use of it. I must also confess, that one of the facts which I build upon, has been disputed, and may still be questioned. But to me the weight of evidence on my side seems very much to preponderate. I must, however, be content to rest it on the experiments that have been already, and those that may hereafter be, made;

made; it would be in vain to attempt to give the conclufion greater certainty than the premifes have.

The refult of Dr Ingenhoufz's experiment on vegetables expofed to the light of the fun is well known. Since the publication of his Englifh work, he has been more or lefs conftantly employed on the fame fubject; and on occafion of fome controverfies, has publifhed both in French and German many experiments, all tending to the fame conclufion. His chief controverfy was with Mr Senebier of Geneva, which, however, has terminated completely in his favour, for his antagonift has publicly acknowledged that he was totally miffled by fome inattention in conducting his proceffes. I find too in the Acta Theodoro-Palatina (Vol. V. 1784,) a very long feries of experiments by Profeffor Succow of Mannheim, which exactly coincide with thofe of Dr Ingenhoufz.

He concludes his account of them in the following manner. 'Thofe effects of the folar light on plants, which Dr Ingenhoufz firft fo admirably pointed out, are confirmed by the preceding experiments, in which trees and plants appeared moft capable of yielding pure air in the light of the fun; whereas in the fhade they afforded air more or lefs phlogifticated. That the air which is extricated when vegetables are expofed in water to the fun-fhine, proceeds from their leaves and other parts, fcarce needs any proof. Water indeed does contain a quantity of air which is difengaged by the influence of light; but the quantity is fo fparing even in a large quantity of water, that it can by no means be fet in competition with that which vegetables yield in the courfe of a few hours. Did this air proceed from the water, it would in very few cafes prove fo pure, (*I very much doubt this, unlefs fixed air be contained in the water*), unlefs the water contained fome of the green conferva; but then it would be to this mofs that the origin of the air muft be afcribed. The difference in the air itfelf which vegetables yield when other circumftance are alike, puts it beyond all doubt, that the air muft proceed, not from the water, but the vegetables.' I fhall leave the Society to judge how many negative refults will be requifite to deftroy the force of thefe numerous experiments, and proceed to what I have more particularly in view.

Dr Ingenhoufz, in his laft work, (*Verm. Schr. p.* 394) has related fome variations of his experiments. He found that water impregnated with acids, alkalis, neutral falts, expreffed juices of vegetables, as of raifins, peaches, &c. very much promoted the production of pure air by vegetables, except in the cafe of the graffes (of which the product is variable from undifcovered caufes), of the conferva rivularis, and water-plants in general, which are killed by fixed air, and fome others, when this acid is employed. The difference is fo ftriking that it will be proper to felect fome inftances.

	Quantity.	Goodnefs.
$3\frac{1}{4}$ cubic inches of a triplex laciniata in common water	3	228
——— in ftrongly aërated water .	$9\frac{1}{2}$	286
but $\frac{1}{2}$ was fixed air from the water.		
3 cubic inches of yew, ...	4	206
——— in aërated water . .	19	244
of which the pure air was	12	

2 cubic

	Quantity.	Goodness.
2 cubic inches of grass in 86 of common water	5	280
———— in 86 of aërated water	13	336
N. B. $\frac{1}{6}$ was fixed air.		
2 cubic inches of yew in common water	$2\frac{3}{4}$	225
———— in aërated water	20	322
$\frac{1}{3}$ fixed air.		

* In 6 hours of pretty fair weather.

	Quantity of Pure Air.	Fixed Air.	Goodness.
3 cubic inches of yew in 120 of common water	$2\frac{1}{2}$	0	234
Ditto with the addition of 2 cubic inches of must	5	a little	270
with 2 of peach juice	5	a little	292
with 2 of ripe apple	$3\frac{1}{2}$	$\frac{1}{2}$	250
with 50 drops of aquafortis	$4\frac{1}{2}$	$\frac{1}{7}$	250

** 6 hours of bright sun-shine.

2 cubic inches of grass in 86 cubic inches of water	4	0	248
Ditto with 1 cubic inch of must	$9\frac{1}{2}$	a little	312
———— of ripe cucumber juice	$2\frac{1}{4}$	a little	230
40 drops of vitriolic acid	$7\frac{1}{2}$	$\frac{1}{6}$	295
a little vitriolated tartar	12	$\frac{1}{4}$	296

*** fine sun-shine, 6 hours.

2 cubic inches of sempervivum tectorium in 86 of water	3	scarce any	245
Ditto with 1 cubic inch of its own juice	$4\frac{3}{4}$	0	308

**** fine weather, 6 hours.

2 cubic inches of grass in 86 of water	3	scarce any	245
Ditto with $\frac{1}{2}$ cubic inch of strong vinegar	$7\frac{1}{2}$	$\frac{1}{6}$	276
with 1 of juice of the *cornus mascula*	$8\frac{1}{4}$	$\frac{1}{8}$	323
1 of juice of onion	$2\frac{3}{4}$	$\frac{1}{3}$	228
1 of juice of turnep	$2\frac{1}{4}$	$\frac{1}{4}$	217

In these numerous instances, the effect of the addition equally appears from the numbers that express the quantity and those that express the quality of the air produced. It may be observed also, that a few substances, such as the juice of onions, cucumbers, and turneps, prevent, instead of forwarding, the extrication of pure air, and that it is of an inferior quality to that which is produced when no addition is made.

In the first place it is evident, that among the substances which favoured the extrication of pure air, we have every thing which can well be supposed to enter into the composition of manure, salts simple and compound, with the juices and extractive matter of plants. If we may likewise assume, that the production of this salutary fluid is a natural function and an healthy process, it follows directly, that the use of manure is to occasion a greater exertion of that function.

That the production of dephlogisticated air is among the chief functions of vegetables is a supposition countenanced by many experiments. Mr

Mr Cavendiſh himſelf infers, that the vital air obtained by Dr Ingenhouſz comes from the decompoſition of water. There is one experiment related by the laſt-mentioned author highly remarkable, and not to be explained on any other ſuppoſition that has been hitherto thrown out. ' I boiled, (ſays he *l.* c. p. 198. B. 2.) ſome water for two hours, and then poured it boiling into a glaſs balloon of the capacity of 200 cubic inches. The balloon was then carefully cloſed. Before the water was grown quite cold, I introduced into the balloon four cubic inches of granulated green matter, which was taken out of the great reſervoir in the botanic garden (at Vienna), and repeatedly waſhed in boiling water; care being taken to ſqueeze out after each waſhing all the moiſture, in order that none except boiling water might remain adhering to it. I next cloſed the balloon with a perforated ſtopple, in order to allow the water an exit when it ſhould be preſſed by the air evolved from the green matter. The balloon was inverted into a veſſel of quickſilver placed in the ſun. The air generated at firſt was abſorbed by the water itſelf: but being ſoon ſaturated, it refuſed to take up any more; and in the courſe of a few days I found a conſiderable quantity of air collected.' If it then be true that water is decompounded by vegetables, it follows, that inflammable air is abſorbed and fixed; an opinion countenanced by Prieſtley's experiments on charcoal, on ſliced roots of onions, &c. for neither he, nor Senebier, nor Ingenhouſz, nor I think any other, has ever found inflammable air in the elaſtic fluid afforded by the leaves and other proper parts of vegetables expoſed to the ſun. The inflammable matter which ſurrounds certain vegetables is, I ſuppoſe, an eſſential oil in the ſtate of vapour; and if any plant ſhould yield inflammable air in the way I have mentioned, I doubt not but it would furniſh, in other reſpects as well as in this, a ſingular exception to the reſt of the kingdom.

There is ſtill another corollary more preciſe and ſatisfactory to be drawn from theſe premiſes. The quantity of dephlogiſticated air that is extricated will afford a teſt of the quantity of food taken in by the plant.

It may, moreover, be ſuppoſed, that the additions which Dr Ingenhouſz made uſe of are not thoſe which will produce the greateſt effect. It is reaſonable to ſuppoſe, that Nature, in the immenſity of her ſtores, has ſtimulants far exceeding thoſe in power; which further inquiry will both diſcover and teach how to apply. For if theſe principles be juſt, they will be eaſily applicable, when we are in poſſeſſion of a greater number of facts, both to gardening and agriculture: And I doubt not but that in time a rational ſyſtem of vegetable medicine may be conſtructed, if the ſubject be properly proſecuted. In the mean time, languiſhing trees may be waſhed or ſprinkled with water acidulated with vitriolic acid, which Ingenhouſz found to be moſt effectual in promoting the production of pure air.

It will not be difficult for any perſon who may chooſe to reflect on the ſubject, to contrive other experiments, by which theſe principles may be confirmed or refuted.

Deſcription

Description of the Lake of Geneva; from Monsieur SAUSSURE'*s* Voyage dans les Alpes.

GENEVA by its situation seems calculated to inspire a taste for natural history. Nature presents herself there in the most brilliant point of view, and is lavish of numberless different productions; a lake of the purest and most pellucid water, from which a fine river takes its rise, surrounded by beautiful little hills which form the first steps of an amphitheatre of mountains crowned by the majestic summits of the Alps; Mount Blanc that overlooks them all, clad in a robe of ice and everlasting snow; the astonishing contrast between the sublimity of these chilling horrors, and the lively verdure of the lower hills; all these enchant the imagination, and inspire the most ardent desire of studying these wonders of nature.

The fertility of its soil does not correspond with the beauty of its situation But it is not this ungrateful and barren soil which enriches the inhabitants; it is an active industry, supported and animated by liberty, which diffuses its riches over this very soil, covers it with agreeable edifices, and forces it to produce whatever is necessary or convenient in life.

But to make amends for this sterility, the soil is covered with a number of interesting productions. The valley in which Geneva is situated, bordered on the south east by the Alps and their appendages, and on the north-west by the chain of Jura, concenters in the summer season such a heat as is sufficient for producing plants and animals which are only known in more southern climes; and on the other hand, when you ascend the mountains, you find the insects and vegetables of the most northerly countries.

This favourable situation for the study of botany induced the celebrated John Bauhin to live at Geneva in 1564. John Ray, the most universal naturalist that England has produced spent three months at Geneva in the summer of 1665; and he has given in his *Observations Topographical, Moral, and Physiological*, a list of the rare plants which he found there. Lastly, Haller, to whom botany alone would have insured immortality, if medicine, physiology, and poetry, had not severally contended for that honour, in 1728 and 1736 came to Geneva for the purpose of simpling upon Mount Saleva, and those summits of Jura which are nearest to the town.

The lover of ichthyology finds in our lake and in the Rhone some rare species of fish; and the ornithologist meets, especially on our mountains, with a great variety of birds little known elsewhere.

But lithology is the branch of natural history which affords at Geneva the rarest and most precious objects. The banks of the lake of the Rhone and of the Arva, nay the very streets of the town, are paved with an almost infinite variety of stones. The mountains of Saleva and Jura abound in petrifactions: and the situation of the town, almost at an equal distance from the Alps of Savoy, of Dauphiné, and of Switzerland, makes excursions to these mountains as easy as they are interesting.——-——But to be more particular.

The lake is sufficiently known by the name of *Lac Leman;* Cæsar in his Commentaries calls it *Lacus Lemannus*.

It deserves the reputation it enjoys, on account of its extent, the beauty of its waters, and the varied form of its banks, which are covered with the most beautiful verdure; by the

the agreeable ſhape of the hills that ſurround it, and the delightful views they preſent; while the greater part of the Italian lakes are bounded by precipitous mountains, which give them a wild and diſmal appearance.

The lake of Geneva is ſituated nearly in the middle of a large valley which ſeparates the Alps from Mount Jura. The Rhone, when it leaves the Alps of the Valais, at the extremity of which it takes its riſe, comes to croſs this valley, where it finds an ample baſon excavated by nature; its waters fill this baſon, and ſo form the lake Lemannus. There the Rhone repoſes itſelf for a while, and depoſits the mud with which it was charged. It afterwards iſſues brilliant and pure from this grand reſervoir, and comes with its limpid and azure wave to waſh the city of Geneva.

The length of the lake is about fifteen leagues, and its greateſt breadth is three leagues and a quarter. Its waters are perfectly clear in its whole extent, except at the mouth of the Rhone, where that rapid river is impregnated with the ſpoils it has received from the mountains and places it has paſſed in its courſe. Theſe ſpoils are depoſited near the mouth of the river; and thus the ſhore towards Villeneux acquires every year a conſiderable increaſe.

The Rhone being perfectly limpid when it iſſues from the lake, the ſand and ſoil which it has brought from the Alps muſt gradually fill up the baſon of the lake. It is not difficult to determine the time that this will require. We have only to calculate the number of cubic feet of water which the Rhone pours into the lake at different ſeaſons, and the quantity of ſediment which at theſe ſeaſons a cubic foot of water contains, which will give the amount of the ſediment which is depoſited in a year. If again we knew by repeated ſoundings the extent or capacity of the baſon, we might aſcertain the number of years it will take to fill.

The height of the waters of the lake is not conſtantly the ſame; they riſe from April to Auguſt, and fall from September to December. The difference in the height is generally from five to ſix feet. This depends on the quantity of water which the Rhone pours into the lake. This river, and all the others that loſe themſelves in the lake, have their ſource in the Alps. Now, on the ſummits of the Alps, it never rains in winter; the water which then falls deſcends in form of ſnow, and reſts upon the declivities of the ſummits or in the high valleys. But in ſummer, the rivers are ſwelled, not ſolely by the rains which deluge the whole extent of the mountains, but by the melting of the ſnows which have been accumulated upon them during winter.

The Rhone does not long preſerve its purity after leaving the lake. A quarter of a league from Geneva, after this noble river hath waſhed with its clear waves the gardens below the city, the river or rather torrent of Arva, which deſcends from the high Alps in the neighbourhood of Mount Blanc, mixes its muddy waters with thoſe of the Rhone; which ſeems deſirous to avoid this conjunction, for it ranges along the oppoſite ſhore, and is ſeen to roll its pure and blue ſtream in the ſame channel, though ſeparated from the grey and troubled waters of the Arva.

The Arva is ſubject to ſudden and conſiderable ſwellings. It has now four times been known to increaſe ſo ſuddenly, that, not being able to paſs through the little hills which confine it below its junction with the Rhone, the waters of the torrent recoiled into the bed of the river, forcing it alſo to flow back againſt the lake, and made the mills turn about the contrary way. This ſingular phenome-

nomenon happens but rarely, and only at thoſe times when the waters of the Arva are exceedingly high and thoſe of the Rhone low; which is very ſeldom the caſe; for as both rivers draw their ſource from the ſame chain of mountains, the ſame general cauſes influence the plenty or ſcarcity of their ſtreams in the ſame ſeaſons. It requires ſome very extraordinary circumſtance to produce this phenomenon; for inſtance, a very warm ſouth wind blowing in the middle of winter upon the mountains in the neighbourhood of the Arva, which ſuddenly melts a quantity of ſnow, or which pours a torrent of rain on theſe mountains, which commonly receive at that time nothing but ſnow.

The water of the Arva, after it has depoſited the mud which it carries along with it in its courſe, is one of the pureſt river-waters I know. Thoſe of the lake and of the Rhone, though purer than the beſt fountain-water in our neighbourhood, are ſtill leſs ſo than that of the Arva, of which I have been convinced by chemical trials. The bottom of this river is alſo intereſting to the lithologiſt on account of the variety and beauty of the pebbles it contains.

The natural philoſophers of Switzerland are much obliged to M. de Luc for having aſcertained, by means of the barometer, the elevation of the lake of Geneva above the level of the Mediterranean; which he has found to be 187½ toiſes, or 1126 French feet, when the waters of the lake are at the higheſt.

Beſides the gradual increaſe of the waters in ſummer, the lake is ſubject in ſtormy weather to ſudden ſwellings and depreſſions of four or five feet, which continue alternately for ſome hours. This phenomenon is hardly perceptible on thoſe ſhores of the lake which correſpond to its greateſt breadth; it is more ſo at the extremities, but eſpecially about Geneva where the lake is narroweſt. Mr Bertrand profeſſor of mathematics at Geneva, ſuppoſes that it is cauſed by electric clouds which attract and raiſe the waters of the lake, and that theſe again ſubſiding produce a ſort of undulation like the tides. I imagine that ſudden and local variations in the weight of the air may alſo contribute to this phenomenon, and produce a temporary flux and reflux, by occaſioning unequal preſſure on different parts of the lake.

At great depths the bottom of the lake is compoſed of a fine ſleech almoſt impalpable, mixed with clay and calcareous earth. But the ſhores waſhed by the agitation of the waves diſcover ſand, gravel, and rounded pebbles, which probably form even under the ſleech the bottom of the greateſt part of the lake.

Fiſh are not very abundant in the lake, on account of the purity of its bottom and the clearneſs of its water; but thoſe which are caught are wholeſome and of a delicate taſte. Our trouts, our graylings, and perches, are ſo famous, that in winter they are ſent to Paris and even to Berlin. The *fera* of Willoughby is alſo a fiſh of excellent kind, but too delicate to ſuffer carriage. The *platte*, which I take to be the *ſalmo lavaretus* of Linnæus, is larger and flatter than the ordinary *fera*, which otherwiſe it very much reſembles.

The rarer birds which live on our lake are, the creſted grebe, whoſe feathers, of a ſilvery whiteneſs, are very valuable; the common, little, and northern grebes, with other ſpecies of the ſame genus not well known; the ſandpiper, which is taken in Auguſt; the curlew, the whimbrel, and the long legged plover, with the rare and beautiful *Tantalus falcinellus Lin.* and many ſpecies of divers, ducks, &c.

Our lake harbours only ſuch birds as are either ſhore-birds or perfectly a-

aquatic, and not those that frequent marshes; for except towards the mouth of the Rhone, there are no marshes on the border of the lake.

Geneva, built on the banks of the lake and of the Rhone, and on the declivity and summit of a hill elevated about 80 or 90 feet above their level, enjoys the prospect of these beautiful objects, and an air pure and wholesome. The prevailing winds are the north-east and south east; for the mountains that enclose our valley constrain the winds to take that direction. The climate is somewhat colder than that of Paris, although Geneva be situated 2° 38″ more southerly. It is the snow of the mountains and the height of its situation, which are the cause of this difference.

Account of the last Day of the Life of SOCRATES *.

WHEN the fatal vessel arrived in the harbour of Sunium, and was hourly expected in the Piræus, Crito, the most confidential of the disciples of Socrates, first brought the melancholy intelligence; and, moved by the near danger of his admired friend, ventured to propose a clandestine escape, showing him at the same time that he had collected a sufficient sum of money to corrupt the fidelity of his keeepers. This unmanly proposal, which nothing but the undistinguishing ardour of friendship could excuse, Socrates answered in a vein of pleasantry, which showed the perfect freedom of his mind, 'In what country, O Crito! can I escape death? where shall I fly to elude this irrevocable doom, passed on all human kind?' To Apollodorus, a man of no great depth of understanding, but his affectionate and zealous admirer, who said, 'That what grieved him beyond measure was, that such a man should perish unjustly,' he replied, stroaking the head of his friend, 'And would you be less grieved, O Apollodorus! were I deserving of death?' When his friends, and Crito especially, insisted, 'That it would be no less ungenerous than imprudent, in compliance with the hasty resolution of a malignant or misguided multitude, to render his wife a widow, his children orphans, his disciples for ever miserable and forlorn, and conjured him, by every thing sacred, to save a life so inestimably precious;' Socrates assumed a tone more serious, recalled the maxims which he professed, and the doctrines which he had ever inculcated, 'That how unjustly soever we were treated, it could never be our interest to practise injustice, much less to retort the injuries of our parents or our country; and to teach, by our example, disobedience to the laws.' The strength of his arguments, and still more the unalterable firmness and cheerful serenity that appeared in his looks, words, and actions, silenced the struggling emotions of his disciples. The dignity of virtue elevated their souls; they parted with tears of inexpressible admiration, and with a firm purpose to see their master earlier than usual on the fatal morning.

Having arrived at the prison-gate, they were desired to wait without, because the Eleven (so the delicacy of Athens styled the executioners of public justice) unloosed the fetters of Socrates, and announced to him his death before the setting of the sun. They had not waited long when they were desired to enter. They found Socrates just relieved from the weight of his bonds, attended by his wife Xantippe, who bore in her arms his infant son. At their appearance she exclaimed, 'Alas! Socrates, here

* Gillies's History of Greece.

here come your friends, whom you for the last time behold, and who for the last time behold you!' Socrates, looking at Crito, desired some one to conduct her home. She departed beating her breast, and lamenting with that clamorous sorrow natural to her sex and her character.

Socrates, mean while, reclining on the couch with his usual composure, drew his leg towards him, and gently rubbing the part which had been galled by the fetters, remarked the wonderful connection between what men call pleasure and its opposite, pain. The one sensation, he observed (as just happened to his leg after being delivered from the smart of the irons), was generally followed by the other. Neither could long exist apart; they are seldom pure and unmixed; and whoever feels the one, may be sure that he will soon feel the other. 'I think, that had Æsop the fabulist made this reflection, he would have said, that the Divinity, desirous to reconcile these opposite natures, but finding the design impracticable, had at least joined their summits: for which reason pleasure has ever since dragged pain after it, and pain pleasure.

The mention of Æsop recalled to Cebes, the Theban, a conversation which he had recently had with Euenus of Paros, a celebrated elegiac poet, then resident in Athens. The poet asked Cebes, 'Why his master, who had never before addicted himself to poetry, should, since his confinement, have written a hymn to Apollo, and turned into verse several of Æsop's fables?' The Theban seized the present opportunity to satisfy himself in this particular, and to acquire such information as might satisfy Euenus, who, he assured Socrates, would certainly repeat his question. The illustrious sage, whose inimitable virtues were all tinged, or rather brightened by enthusiasm, desired Cebes to tell Euenus, 'That it was not with a view to rival him, or with a hope to excel his poetry (for *that*, he knew, would not be easy), that he had begun late in life this new pursuit. He had attempted it in compliance with a divine mandate, which frequently commanded him in dreams to cultivate music. He had, therefore, first applied to philosophy, thinking *that* the greatest music; but since he was under sentence of death, he judged it safest to try likewise the popular music, lest any thing should on his part be omitted which the gods had enjoined him. For this reason, he had composed a hymn to Apollo, whose festival was now celebrating; and not being himself a mythologist, had versified such fables of Æsop as happened most readily to occur to his memory. Tell this to Euenus—bid him farewel; and farther, that if he is wise, he will follow me; for I depart, as it is likely, to-day; so the Athenians have ordered it.'

The last words introduced an important conversation concerning suicide and the immortality of the soul. Socrates maintained, that tho' it was better for a wise man to die than to live, because there was reason to believe that he would be happier in a future than in the present state of existence, yet it could never be allowable to perish by his own hand, or even to lay down life without a sufficient motive, such as that which influenced himself, a respectful submission to the laws of his country. This interesting discussion consumed the greatest part of the day. Socrates encouraged his disciples not to spare his opinions, from delicacy to his present situation. Those who were of his mind he exhorted to persevere. Entwining his hand in the long hair of Phædo, 'These beautiful locks, my dear Phædo, you will this day cut off; but were I in your place, I would not again allow them to grow, but make a vow (as the Argives did

did in a matter of infinitely less moment) never to resume the wonted ornament of my beauty, until I had confirmed the doctrine of the soul's immortality.'

The arguments of Socrates convinced and consoled his disciples, as they have often done the learned and virtuous in succeeding times. 'Those who had adorned their minds with temperance, justice, and fortitude, and had despised the vain ornaments and vain pleasures of the body, could never regret their separation from this terrestrial companion. And now,' continued he in the language of tragedy, 'the destined hour summons me to death; it is almost time to bathe; and surely it will be better that I myself, before I drink the poison, should perform this operation, than occasion unnecessary trouble to the women after I am dead.' 'So let it be,' said Crito; 'but first inform us, Socrates, in what we can do you pleasure, respecting your children, or any other concern?' 'Nothing new, O Crito! but what I have always told you. By consulting your own happiness, you will act the best part with regard to my children, to me, and to all mankind! although you bind not yourselves by any new promise. But if you forsake the rules of virtue, which we have just endeavoured to explain, you will benefit neither my children, nor any with whom you live, although you now should swear to the contrary.' Crito then asked him, 'How he chose to be buried?' 'As you please, provided I don't escape you.' Saying this, he smiled, adding, 'that as to his *body*, they might bury it as seemed most decent, and most suitable to the laws of his country.'

He then retired into the adjoining chamber, accompanied only by Crito; the rest remained behind, like children mourning a father. When he had bathed and dressed, his sons (one grown up, and two children), together with his female relations, were admitted to him. He conversed with them in the presence of Crito, and then returned to his disciples near sun-set, for he tarried long within. Before he had time to begin any new subject, the keeper of the prison entered, and standing near Socrates, 'I cannot,' said he, 'accuse you, O Socrates! of the rage and execrations too often vented against me by those here confined, to whom, by command of the magistrates, I announce that it is time to drink the poison. Your fortitude, mildness, and generosity, exceed all that I have ever witnessed; even now I know you pardon me, since I act by compulsion; and as you are acquainted with the purport of my message, farewel, and bear your fate with as much patience as possible.' At these words the executioner, hardened as he was in scenes of death, dissolved in tears, and, turning from Socrates, went out. The latter following him with his eye, replied, 'And you also farewel; as to me, I shall obey your instructions.' Then looking at his disciples, 'How truly polite,' said he, 'is *the man!* During my confinement, he often visited and conversed with me; and now, how generously does he lament my death! But let the poison be brought, that we may obey his orders.'

Crito then said, 'Still, O Socrates! there is time; the sun still brightens the tops of the mountains. Many have I known, who have drunk the poison late in the night, after a luxuriant supper and generous wines, and lastly after enjoying the embraces of those with whom they were enamoured. But hasten not; it is yet time.' 'With good reason,' said Socrates, 'these persons did what you say, because they believed thereby to be gainers; and with good reason I shall act otherwise, because I am convinced that I

should

ſhould gain nothing but ridicule by an over-anxious ſolicitude for life, when it is juſt ready to leave me.' Crito then made a ſign to the boy, who waited; he went, ground the hemlock, and returned with him who was to adminiſter it. Socrates perceiving his arrival, 'Tell me,' ſaid he, 'for you are experienced in ſuch matters, what have I to do?' 'Nothing farther than to walk in the apartment till your limbs feel heavy; then repoſe yourſelf on the couch. Socrates then taking the cup in his hand, and looking at him with ineffable ſerenity, 'Say, as to this beverage, is it lawful to employ any part of it in libation?' The other replied, 'There is no more than what is proper to drink.' 'But it is *proper*,' rejoined Socrates, 'and neceſſary, if we would perform our duty, to pray the gods, that our paſſage hence may be fortunate.' So ſaying, he was ſilent for a moment, and then drank the poiſon with an unaltered countenance. With a mixture of gentleneſs and authority, he ſtilled the noiſy lamentations of his friends; ſaying, that in order to avoid ſuch unmanly complaints, he had before diſmiſſed the women. As the poiſon began to gain his vitals, he uncovered his face, and ſaid to Crito, 'We owe a cock to Æſculapius; ſacrifice it, and neglect it not.' Crito aſked, if he had any thing further to command? But he made no reply. A little after, he was in agony; Crito ſhut his eyes. Thus died Socrates; whom his diſciples declared, they could never ceaſe to remember, nor remembering, ceaſe to admire. 'If any man,' ſays Xenophon inimitably, 'if any man, a lover of virtue, ever found a more profitable companion than Socrates, I deem that man the happieſt of human kind.'

Political Situation of the Scots at different Periods *.

IT has been generally believed, and frequently affirmed, that by the union of the two kingdoms of Scotland and England the northern part of the iſland firſt roſe into conſequence and conſideration. Formerly, if we may credit *ſome* political pens, Scotland was the region of barbarity and ſlavery, the inhabitants only diſtinguiſhed by their poverty and pride; and that, by the generoſity and at the expence of the ſiſter kingdom, a contemptible province became known to the world, and began to figure in agriculture, manufactures, commerce, and the arts. To this miſtaken idea of Scotland's having acquired its political exiſtence from the union, has ariſen the extreme œconomy in the expenditure of public money upon that part of the kingdom; the neglect, or rather contempt, which hath frequently been ſhown to it with regard to internal ſecurity, and external defence; and the humiliating opinion, ſo long entertained, that it is chiefly, if not ſolely, to be regarded as a nurſery of ſoldiers to fight the battles of Britain.

If we were to review the hiſtory of the pacific, yet ſplendid reigns of the five James's, we ſhould find, that Scotland at that time made a diſtinguiſhed figure in the political world, kept pace with the other kingdoms of Europe, and carried navigation, commerce, literature, and the arts of civil life, to a height unknown to other countries lying under the ſame latitudes. But this brilliant period did not continue long; it was ſucceeded by a thick gloom, fatal to public ſpirit and to national exertion. A deſign, long projected, and oft

* *Polit. Herald.*

oft defeated, at last took place, which sheathed the swords of two rival nations; but which, in its consequences, proved more fatal to the northern inhabitants of this island, than all their wars with their southern neighbours for many centuries. In 1603, Scotland gave a king to England in the person of James VI.; an elevation extremely pleasing to James, who thereby became sole monarch of Great Britain, but which struck deep at the root of national prosperity and improvement in his native dominions. The moment that James left Scotland, that country ceased, in effect, to be a free and independent kingdom. To the presence of a prince, the splendour of a court, and the patriotic influence of parliament, succeeded a pusillanimous council and senate, the creatures and dependants of a distant power; and by the animating spirit of government being withdrawn, universal dejection took place, and the nation sunk rapidly back into ignorance and insignificance.

The advantages of this union, on the part of England, were of the most solid nature: it deprived France of an ancient, faithful ally, which England drew over to itself, and thus obtained a double acquisition of strength; it gave the greater British kingdom the entire command over the lesser; and it brought to London the revenues of the Scottish nobility and gentry; who, from the love of pleasure, or the hope of preferment, were led to reside in that capital. On the part of Scotland, no commercial benefit was gained; no treaty of reciprocal advantage was procured, by which the nation might be enabled to sustain the shock which this event occasioned. On the contrary, the commercial privileges which Scotland had long enjoyed in foreign kingdoms were mostly withdrawn; restrictions hitherto unknown were imposed with rigour; and many of the trading towns sunk into decay, from which they have never recovered.

In the gloomy period of the covenant, and under the melancholy reign of the saints, the distresses and disasters of Scotland were still more conspicuous. An army of military enthusiasts, a mob of fanatics of all denominations, under the pretence of reforming church and state, wielded the arms and displayed the policy of despotism; involved thousands of innocent subjects in destruction by the accursed holy war; seized the shipping, the merchandise, and valuable effects of the commercial towns; destroyed the castles of the nobility, and the venerable remains of ecclesiastical ruins; and erected forts in the most eligible situations to enforce obedience to the ambition and tyranny of the usurper.

The restoration was more honourable to Scotland in its commencement than fortunate in its conclusion. The transitions from Episcopacy to Presbyteranism, and from Presbyterianism to Episcopacy, were equally marked with intolerant zeal, and attended with all the evils in the train of persecution. From the time that the act of uniformity was passed in 1664 to the revolution in 1688, Scotland submitted to all the indignities, and felt all the distresses, which the wantonness of power and the refinement of cruelty could inflict. The reigns of the profligate Charles, and the bigotted James, were equally hostile to the ancient kingdom of their fathers. Subjects who refused to comply with the religious and political maxims of the court, were hunted like wild beasts on the mountains. Hundreds, after being put to the torture, suffered martyrdom; many retired from their native country, now the scene of persecution, to a voluntary exile in the wilds of Ireland. Others, after being scourged, maimed, and exposed to all the indig-

dignities and insults to which malefactors are doomed, were transported as slaves to Jamaica and the American plantations.

The revolution restored tranquillity and freedom to a distracted and oppressed country. Emancipated from tyranny, the genius of the nation again broke forth; the people betook themselves to industry, and began to resume the commercial spirit of their ancestors. The parliament of Scotland, chiefly composed of Whigs, having, in the fervour of their zeal, offered liberal supplies to King William to enable him to prosecute his foreign wars, the lord commissioner declared by authority, 'that if it would tend to the advancement of their trade, an act should be passed for the encouragement of such as should acquire and establish a plantation in Africa, America, or any other part of the world.' Confiding in the royal promise, the Scottish nation projected the wisest, and at the same time the grandest system of commerce that has ever been conceived. The sum of 700,000 l. was subscribed, and a capital of a million would have been raised, for erecting a new India company. It was determined to establish a settlement upon the isthmus of Darien, which joins the two continents of America, and was equally adapted for trading with both the Indies. The new colony was settled under the name of *Caledonia;* and the fairest commercial advantages were opening to view, when the jealous interference of the English and Dutch India companies frustrated the hopes of Scotland, and defeated the plan of an universal emporium. The King issued a proclamation, prohibiting the governor of Jamaica and the English settlements in America, from holding any correspondence with the Scottish colony, or assisting it with provisions or arms. Thus vanished the hopes of the Scottish nation; their sanguine expectations of becoming a great commercial people were disappointed; and multitudes who had embarked their whole fortune in the design, were ruined by its miscarriage.

The whole nation was exasperated, and joined in clamours against their sovereign. To soften their resentment, William resumed the long-desired project of joining the two kingdoms in one common interest, by an incorporating union, and making one great nation of the Scotch and the English. Twenty-three commissioners on the part of England, and twenty on the part of Scotland, met at Whitehall on this important design in October 1702. After various interruptions, and much influence employed by the crown, the Scottish commissioners consented to the union, and the articles were mutually subscribed and attested.

Still, however, the most difficult part of the business remained—to obtain a ratification of these articles by the parliament of Scotland. The terms of the union had been carefully concealed by the commissioners; and no sooner were they generally known, than the whole kingdom was thrown into a state of fermentation. All ranks of people, however divided in civil or religious sentiments, now united in one general murmur. The nobility found themselves degraded in dignity and influence. The barons, or gentlemen, were exasperated at a coalition, by which their parliament was annihilated, and their credit destroyed. The people exclaimed, that the independency of their nation had fallen a sacrifice to treachery and corruption. The trading part of the nation lamented the dissolution of their India Company, and beheld with deep concern the taxes which this treaty laid upon the necessaries of life, and the variety of duties, customs, and restrictions, with which it cramped their hitherto open

open trade with the nations of Europe. The most inflammatory disputes prevailed in parliament; addresses against the union were presented by all the counties and boroughs of Scotland; religious and civil factions were reconciled by their common resentments; regiments were formed; the articles of union were publicly burnt; and the whole kingdom was threatened with the horrors of civil war.

The Duke of Queensberry, by his influence and address, stemmed the torrent of national fury; English gold was liberally distributed among the needy nobles; and the articles of the treaty were ratified by the Scottish parliament. At the meeting of the English parliament, the last hand was put to the settlement; and on the 1st of May 1707 the two independent nations of England and Scotland were inseparably joined, under the name of *The united kingdom of Great Britain.*

The ministry of Queen Anne, by whom this capital object of her politics was accomplished, were not only able statesmen, but remarkable for their knowledge of mercantile affairs. This gave them a manifest and decided advantage over the Scottish commissioners, who consisted of lords and gentlemen without commercial knowledge, and unacquainted with its principles. Accordingly, their chief object was to preserve their heritable offices, superiorities and jurisdictions, with all the remnants and trappings of the feudal aristocracy, while they overlooked and neglected the grand objects which were to give the turn to national prosperity or decline. The English commissioners took advantage of this ignorance; and, in negotiating with the lesser kingdom, acted from the short-sighted policy and narrow principle of commercial monopoly. 'Enrich your customers, and they will enrich you,' to use the language of the celebrated author of 'The Wealth of Nations,' was a discovery left to more liberal times.' Scotland was to sustain all the burdens, without receiving the privileges and benefits of English trade. Instead of a solid compact, affording reciprocal advantages, and which it would have been the inclination as well as interest of both nations to preserve inviolated, the concessions which Scotland had yielded, and the restrictions which England had imposed on their trade, were so suddenly and severely felt, that six years after the ratification of the treaty, the sixteen peers who first represented Scotland in parliament, moved to dissolve the union. This motion, which was made from time to time, was over-ruled by the English peers; and from that period the Scots submitted, though reluctantly, to their fate.

The metropolis, having no manufactures, was deprived of its chief support by the translation of the parliament to London. The trading towns pined under the duties and restrictions which were laid upon their commerce. The northern part of the kingdom, after so many disasters, fell into a state of languor, and all degrees of men seemed to sink under the weight of their misfortunes. An aversion to England took place, which, as much as affection to the house of Stuart, produced the two rebellions in 1715 and 1745.

It was reserved to Mr Pelham, after the extinction of the latter rebellion, to discover the true value of Scotland, and to make it an object of inquiry to government. Under his administration the people were delivered from the bondage of feudal tyranny; bounties and encouragements were granted for the benefit of trade and manufactures; and the nation, at last sensible of their importance, be-

began to exert their talents, and employ their industry. The intercourse with England, now become familiar, led them to improvements in agriculture; manufactures were cultivated; the fisheries were promoted; and an extensive trade carried on with the British settlements in America and the West Indies. Thus, by slow degrees, Scotland hath recovered its consequence, and at last felt the benefits resulting from the union.

Original History of Hamlet.

ADjoining to a royal palace, which stands about half a mile from Cronborg, near Elsinoor, is a garden, called *Hamlet's Garden*, and is said by tradition to be the very spot where the murder of his father was perpetrated. The house is of modern date, and is situated at the foot of a sandy ridge near the sea. The garden occupies the side of the hill, and is laid out in terrasses rising one above another. Elsinoor is the scene of Shakespeare's Hamlet; and the original history from which that divine author derived the principal incidents of his play is founded upon facts, but so deeply buried in remote antiquity, that it is difficult to discriminate truth from fable. Saxo Grammaticus, who flourished in the 12th century, is the earliest historian of Denmark that relates the adventures of Hamlet. His account is extracted, and much altered, by Belleforest, a French author; an English translation of whose romance was published under the title of the 'Historye of Hamlet:' and from this translation Shakespeare formed the ground-work of his play, though with many alterations and additions.

As Saxo Grammaticus is an author whose works are in the hands of but few persons, and as there is no English translation, it cannot be unacceptable to give a short sketch of Hamlet's History, as recorded in the Danish annals, that the reader may compare the original character with that delineated by Shakespeare.

Long before the introduction of Christianity into Denmark, Horwendillus, prefect or king of Jutland, was married to Gerutha, or Gertrude, daughter of Ruric King of Denmark, by whom he had a son called *Amlettus*, or Hamlet. Fengo murders his brother Horwendillus, marries Gertrude, and ascends the throne. Hamlet, to avoid his uncle's jealousy, counterfeits folly; and is represented as such an abhorrer of falsehood, that, though he constantly frames the most evasive and even absurd answers, yet artfully contrives never to deviate from truth. Fengo, suspecting the reality of his madness, endeavours, by various methods *, to discover the real state of his

* Among other attempts, Fengo orders his companions to leave him in a retired spot, and a young woman is placed in his way with a view to extort from him a confession that his folly was counterfeited. Hamlet would have fallen into the snare, if a friend had not secretly conveyed to him intelligence of this treachery: he carries the woman to a more secret place, and obtains her promise not to betray him; which she readily consents to, as she had been brought up with him from her infancy. Being asked, upon his return home, if he had indulged his passion, he answers in the affirmative; but renders himself not believed by the most artful subterfuges, which, though true, seemed evidently to mark a disordered understanding, and by the positive denial of the woman. 'Upon this woman,' as Capell observes, 'is grounded Shakespeare's Ophelia; and his deliverance from this snare by a friend suggested his Horatio.'—'the rude outlines,' as Mr Malone remarks, 'of those characters.' But in this piece there are no traits of the character of Polonius: there

his mind: amongst others, he departs from Elsinoor, concerts a meeting between Hamlet and Gertrude, concluding that the former would not conceal his sentiments from his own mother; and orders a courtier to conceal himself, unknown to both, for the purpose of overhearing their conversation. The courtier repairs to the Queen's apartment, and hides himself under a heap of straw †. Hamlet, upon entering the cabinet, suspecting the presence of some spy, imitates, after his usual affectation of folly, the crow of a cock; and, shaking his arms like wings, jumps ‡ upon the heap of straw, till, feeling the courtier, he draws his sword, and instantly dispatches him. He then cuts the body to pieces, boils it, and gives it to the hogs. He then avows to his mother, that he only personated a fool; reproaches her for her incestuous marriage with the murderer of her husband; and concludes his remonstrances, by saying, 'Instead, therefore, of condoling my insanity, deplore your own infamy, and learn to lament the deformity of your own mind.' The Queen is silent; but is recalled to virtue by these admonitions. Fengo returns to Elsinoor, sends Hamlet to England under the care of two courtiers, and requests the King, by a letter, to put him to death. Hamlet discovers and alters the letter; so that, upon their arrival in England, the King orders the two courtiers to immediate execution, and betroths his daughter to Hamlet, who gives many astonishing proofs of a most transcendant understanding. At the end of the year he returns to Denmark, and alarms the court by his unexpected appearance, as a report of his death had been spread, and preparations were making for his funeral. Having re-assumed his affected insanity, he purposely wounds his fingers in drawing his sword, which the by-standers immediately fasten to the scabbard. He afterwards invites the principal nobles to an entertainment, makes them intoxicated; and in that state covers them with a large curtain, which he fastens to the ground with wooden pegs: he then sets fire to the palace; and the nobles, being enveloped in the curtain, perish in the flames. During this transaction he repairs to Fengo's apartment, and taking the sword which lay by the side of his bed, puts his own in its place; he instantly awakens, and informs him, that Hamlet is come to revenge the murder of his father. Fengo starts from his bed, seizes the sword, but, being unable to draw it, falls by the hand of Hamlet. The next

there is indeed a counsellor, and he places himself in the Queen's chamber behind the arras; but this is the whole. The ghost of the old Hamlet is likewise the offspring of our author's creative imagination. See Capell's School of Shakespeare, Vol. III. p. 20. and Malone's Supplement, p. 353.

† The reader will recollect, that straw used formerly to be spread over the floors as an article of great luxury.

‡ This part stands thus in the English account: 'The counsellor entered secretly into the Queene's chamber, and there hid himselfe behind the arras, and long before the Queene and Hamlet came thither; who being craftie and politique, as soone as he was within the chamber, doubting some treason, and fearing, if he should speake severely and wisely to his mother, touching his secret practices, hee should be understood, and by that means intercepted, used his ordinary manner of dissimulation, and began to come (r. crow) like a cocke, beating with his arms (in such manner as cockes use to strike with their wings), upon the hangings of the chambers, whereby feeling something stirring under them, he cried *a rat! a rat!* and presently drawing his sworde, thrust it into the hangings; which done, he pulled the counsellor (half-deade) out by the heels, made an end of killing him; and being slain, cut his body in pieces, which he caused to be boiled, and then cast it into an open vault or privie.' Malone's Supplement, Vol. I. p. 357.

next morning, when the populace were assembled to view the ruins of the palace, Hamlet summons the remaining nobles; and in a masterly speech, which is too long to insert in this place, lays open the motives of his own conduct, proves his uncle to have been the assassin of his father, and concludes in the following words: 'Tread upon the ashes of the monster, who, polluting the wife of his murdered brother, joined incest to parricide, and ruled over you with the most oppressive tyranny. Receive me as the minister of a just revenge, as one who felt for the sufferings of his father and his people. Consider me as the person who has purged the disgrace of his country, extinguished the infamy of his mother, freed you from the despotism of a monster, whose crimes, if he had lived, would have daily increased, and terminated in your destruction. Acknowledge my services; and if I have deserved it, present me with the crown: behold in me the author of these advantages; no degenerate person, no parricide, but the rightful successor to the throne, and the pious avenger of a father's murder. I have rescued you from slavery, restored you to liberty, and re-established your glory; I have destroyed a tyrant, and triumphed over an assassin. The recompence is in your hands; you can estimate the value of my services, and in your virtue I rest my hopes of reward.'

This speech has the desired effect; the greater part of the assembly shed tears, and all who are present unanimously proclaim him king amid repeated acclamations.

Hamlet, soon after his elevation, sails to England, and orders a shield to be made, on which the principal actions of his life are represented. The King receives him with feigned demonstrations of joy, falsely assures him that his daughter is dead, and recommends him to repair to Scotland as his ambassador, and to pay his addresses to the Queen Hermetruda. He gives this insidious advice with the hopes that Hamlet may perish in the attempt; as the Queen, who was remarkable for her chastity and cruelty, had such an aversion to all proposals of marriage, that not one of her suitors had escaped falling a sacrifice to her vengeance. Hamlet, in opposition to all difficulties, performs the embassy; and, by the assistance of his shield, which inspires the lady with a favourable opinion of his wisdom and courage, obtains her in marriage, and returns with her to England. Informed, by the princess to whom he had been betrothed, that her father meditates his assassination, Hamlet avoids his fate by wearing armour under his robe; puts to death the King of England, and sails to Denmark with his two wives, where he is soon afterwards killed in a combat with Vigletus son of Ruric. Hamlet, adds the historian, was a prince, who, if his good fortune had been equal to his deserts, would have rivaled the gods in splendour, and in his actions would have exceeded even the labours of Hercules *.

Some Account of Dr WIGHT *late Professor of Divinity in the University of Glasgow.*

SIR, Dumfriesshire, March 15. 1786.

DURING a stay of a few days I lately made at Glasgow, I visited some objects of curiosity that I had formerly neglected; amongst which were the repositories of the dead. In the college church-yard, I found

* Coxe's Travels.

found the following epitaph inscribed on a plain marble. As I was early acquainted with Dr Wight, and retain the warmest affection for his memory, I hope I shall be forgiven for attempting a short sketch of his life and character. Such of your readers as knew him best, will think that I have hardly done him justice; and such as knew him least, will own, that he better deserves a page in the biography of his country, than many who have found places there.

I am, Sir, Yours, &c."

T. H.

M. S.
Gulielmi Wight, S. S. T. P.
In Academia Glasguensi,
Primum
Historiæ Utriusque
Divinæ Postea Scientiæ
Doctoris Probatissimi,
Qui
Splendidis Ingenii Dotibus,
Benigna Morum Comitate,
Bonorum Omnium Benevolentiam
Sibi Vivus Conciliavit
Summum Sui Desiderium Extinctus Reliquit.
Diem Obiit IV. Cal. Sextilis A.D. MDCCLXXXII.
Ætatis LI
Pietas Sororis A. W.
M. F. C.

Dr William Wight, late professor of divinity in the university of Glasgow, was born at the village of Brampton * in Cumberland, on the 31st day of December 1731; his father, Mr Robert Wight, being at that time dissenting minister in that town, though he was from Scotland, as well as his mother Jean Robison, who was the daughter of a very respectable clergyman, Mr Alexander Robison minister of Tinwald near Dumfries; to which town Mr Wight was called to be a minister two or three years after the birth of his son.

Young Mr Wight was educated at the grammar-school of Dumfries, when Mr Trotter, a person eminent in his time, was master of that school.

From Dumfries he came to the university of Edinburgh at the usual age; where it was soon discovered, to the surprise of those who are doubtful of the *Genie Precoce*, that our young gentleman had capacity for every branch of literature, as he became equally an adept in logics, mathematics, and moral philosophy, as in languages and belles lettres. He studied divinity for several years in the same university; where he was not only the favourite of his masters, but had the good fortune to be received into the intimacy of some of them, particularly of the celebrated Dr Matthew Stuart then professor of mathematics, and the ingenious Mr William Cleghorn professor of moral philosophy. He was likewise at that time introduced to many of that set of friends and companions who have since been ornaments to the republic of letters, or conspicuous in the church of Scotland; for though most of them were his seniors by eight or ten years, they were yet so much pleased with the liberality of his mind, and the sweetness and vivacity of his temper, that they took him into their confidence and friendship, as if he had been the companion of their early days.

At the age of twenty Mr Wight passed one session at the university of Glasgow for the benefit of Dr Leechman's lectures in theology, then in the greatest estimation. With him and with many other professors of distinguished names, he there laid the

* It is a singular circumstance worth relating, that in the same village of Brampton, and nearly about the same time, were born the Right Reverend Dr John Thomas present Bishop of Rochester, and the late Right Honourable   Wallace, his Majesty's Attorney General. The one was the son of Dr Thomas rector or vicar of Brampton, and the other was the son of an attorney settled in the same town. All their families lived in the greatest intimacy, and their three sons attained the highest honours of their several professions.

the foundation of a lasting friendship. Soon after this he became a probationer of the church of Scotland, and was immediately called to be minister of a dissenting congregation in Dublin. To that city he went in the summer 1753, and was ordained minister of a meeting-house in *Capel Street*, by that class of dissenters who were distinguished by the name of *Old Light*, on account of their adherence to the Confession of Faith, the ancient creed of the Presbyterians. But notwithstanding this forbidding appellation, young Mr Wight soon became the most fashionable preacher in Dublin. For this, no doubt, he was beholden to the elegance of his manner, and the gracefulness of his countenance and person, which were remarkable, no less than to the superiority of his discourses. In public he was followed and admired by all ranks, and in private his company was much sought after, being peculiarly suited to the manners of that capital on account of his uncommon vivacity of temper and sprightliness of conversation.

This kind of life, however, was by no means favourable to study or improvement in any other knowledge but the knowledge of the world. Yet even amidst his constant intercourse with the gay society of Dublin, Mr Wight found means of solid improvement, in the intimate friendship and daily conversation of three persons of distinguished abilities, Doctors Cleghorn and M'Bride, at that time of the first eminence in the medical line, and the reverend, learned, and pious Dr Duchal, who, far advanced in years, and at the head of that class of dissenters distinguished by the name of *New Light*, did not disdain the friendship and intimacy of young Mr Wight, but admitted him to his confidence, and treated him with all the kindness of a parent.

In this situation Mr Wight remained for nine years; not, however, without making frequent visits to Scotland; when he did not neglect to cultivate his friendship with those eminent persons among the learned at Edinburgh to whom he had been early introduced. On one of these visits in the year 1759, he imparted to one of his friends, who was also his near relation, his strong desire to return to Scotland, provided such preferment could be obtained for him as would justify his leaving a congregation to whom he was bound by every tie of affection and gratitude. A few years thereafter the professorship of history civil and ecclesiastical at Glasgow became vacant. This was exactly suited to his wish; and his friends having been attentive and provident, the royal presentation to that office was obtained for him by means of the late Duke of Queensberry, at that time the generous patron of all Mr Wight's relations, indeed of all deserving persons in this part of the country.

Dr Wight (for it was now that he obtained his degree, through the attention of Principal Robertson of Edinburgh, who is ever ready to prevent the wishes of his friends,) was received, in the month of August 1762, by his old master Dr Leechman, by that time principal, and the rest of the members of the university of Glasgow, with the greatest complacency and kindness; of which he soon endeavoured to show himself worthy, by enlarging the plan of education in that college, with a course of lectures on civil history, which had never been attempted there before. These soon drew the attention of the students of superior rank; and these he continued annually to deliver with increasing reputation, while at the same time he gave lectures on church-history to the theological students, with more ability, and in a more instructive manner, than had been done by his predecessors.

In the year 1775 there was an attempt made by Dr Wight's particular friends in the univerſity, to promote him to the divinity chair, then vacant by the death of profeſſor Traill; which miſcarried on account of a circumſtance then ſecret, but ſince that time perfectly well known, though, publicly, on pretence of the very bad ſtate of his health. He had been ſeized with the gout, which he inherited from his father, as early as the year 1761, when accidentally in London. This diſeaſe had very rapidly made great inroads on his conſtitution, inſomuch, that had it been fair to eſtimate the vigour of his mind by his bodily appearance at this time, his oppoſers would have been juſtified in giving out that no exertion could be expected from him. His friends judged better; who after the ſhort profeſſorſhip of Dr Baillie, elected him in July or Auguſt 1778 to be his ſucceſſor in the theological chair.

Dr Wight did not on this occaſion diſcredit the choice of his friends, but ſoon demonſtrated how much ſuch a mind as his has the command over body. Though during the four years he lived after his promotion he was never once able to ſet his foot to the ground, but was every day carried into the divinity-hall, yet in all that time he never miſſed lecturing above three or four times. He was often ſo very ill, that his friend profeſſor Jardine, who was ſo kind as to ſee him every day placed in his chair, was ten or twelve times every ſeſſion impreſſed with the fear that he could not poſſibly ſurvive his lecture. Yet ſuch was the force of his ſpirit, and ſo great his ſatiſfaction in doing his duty, that he was always much revived by theſe exertions.

Having lectured without the interruption of a ſingle day during the ſeſſion of the college that commenced in October 1781, Dr Wight, ſoon after it cloſed in the beginning of May, began to languiſh more than ever; and as his medical friends, of whom Dr Alexander Stevenſon his brother profeſſor, was his moſt conſtant attendant, had predicted, he fell into a decline, which put a period to his life on the 29th of July 1782. As he had endured for many years the almoſt uninterrupted attacks of a very painful diſeaſe with the utmoſt reſignation and tranquillity, ſo neverwas there any perſon who met the near approach of death with greater fortitude and cheerfulneſs. He had manfully and conſcientiouſly performed his duties to God and man, in the midſt of the moſt diſcouraging circumſtances, and he had no doubt of the future reward. His chief ſolicitude ſeemed to be, to give as little pain and trouble as poſſible to his attendant relations and friends. To have beheld the ſcene (I have been told), you would have ſuppoſed the attendants to be the ſufferers, and not the dying perſon; for he not only endeavoured to relieve them by thoſe ſallies of innocent gaiety, which were natural to him in every ſituation, but frequently in a more ſerious mood, though with the moſt delicate tenderneſs, he adminiſtered conſolation to them from all the topics of religion and philoſophy, of which he was ſo much maſter.

Dr Wight had a very extenſive range of knowledge, and at the ſame time poſſeſſed ſuch a ready faculty of communicating what he knew with a ſprightly and dazzling elocution, that with ſtrangers he gained credit at leaſt for all he had. To the grave perhaps his parts at firſt might appear more ſhining than ſolid. This, however, could only be owing to a vivacity in his manner, which to thoſe who knew him not thoroughly might ſeem to border on levity; for on a cloſer acquaintance, his knowledge was found to be uſeful and accurate

curate and just, and on many subjects profound.

In his maturer age, Dr Wight left no doubt of the solidity of his talents on the minds of the severest judges, by his excellent course of lectures on civil history as well as ecclesiastical, and by the great ability with which on a preparation of two months, he filled the theological chair. It was acknowledged by clergymen who frequently attended, and by students of the longest standing, that no lectures had ever been more instructive, and none so popular, from that place. His old professor of divinity, Dr Leechman, owned this with a degree of frankness and joy that did honour to them both. Dr Wight unfolded the whole system of theology with the most perspicuous brevity; and though he failed not to state every point of controversy, with all the armies of arguments mustered up on each side, yet he treated those points that are not essential to Christianity with such marked indifference, as could not but cool the theological zeal of his hearers; while with a masterly hand he touched their hearts with admiration and love for the Author of our faith, and for every doctrine and precept that is truly moral and divine. Students from among the most rigid sectaries were no less captivated with his benign and engaging eloquence, than those of the most liberal education. Had it been the will of Heaven to have advanced him sooner to that station, or to have preserved him in it a few years longer, it is believed that he would have been of eminent service, not only in diffusing liberal knowledge and taste among the students in general, but in dispelling the gloom of bigotry, and abating the fierceness of fanaticism, with which the teachers among the sectaries in that part of the country are wont to be much infected.

There was another road to the esteem and affection of his students besides his public lectures, which Dr Wight knew well how to take; that was the freedom and ease with which he allowed them access at all times to his private conversation; and the unreservedness and candour with which he answered questions, solved difficulties, and administered advice. Besides a considerable portion of time, which he allotted weekly to converse with his students; when they came to him in companies, he found always leisure to see and listen to every individual that called upon him; and knew as well how to encourage the modest and diffident by his winning address, as to check the pert, and confound the insidious by his superior ability. Neither company nor indolence, nor even study, ever prevented him from doing what he thought was the duty of his office. No man indeed ever excelled more than he did in the art of managing the tempers of young persons. Of an annual succession of three or four young gentlemen of rank in his house for many years, there was hardly one who did not leave him with regret, and with the warmest sense of the benefit they had, or might have received, from his mild, enlightened, and liberal instructions. The dignified manners of a gentleman, which he possessed, gave him an authority on which the boldest dared not to encroach; whilst the delicacy of his health, added to the charms of his temper, attracted the tender regard of the affectionate.

Dr Wight's talent for conversation, perhaps, surpassed all his other talents. Of whatever sex or age the company might be composed, whatever turn the conversation might take; whether it was gay or grave, rational or frivolous, literary or witty; whatever the subject might be, of learning or commerce, of the academy

cademy or the world. He had ſuch a pleaſing vivacity, and ſuch an happy verſatility of genius, that he excelled equally in every kind, and was the delight of every ſociety. Nor was his wit on proper occaſions leſs poignant than agreeable: for when pedantry was to be expoſed, or an impoſtor detected and ſtripped of his pretences, he was ever ready to fulfil the wiſh of the company in a vein of pleaſant but inoffenſive raillery. *Melleo contingens cuncta lepore.*

Dr Wight's converſation, it muſt be owned, to his intimate acquaintance and friends, derived a peculiar charm from their knowledge of his perfect integrity and worth. No man was ever freer from the leaſt tendency to meanneſs, ſelfiſhneſs, or guile, or poſſeſſed a higher degree of honour and generoſity, mingled with the ſweeteſt milk of human kindneſs, than he did. Though he was of a warm and haſty temper, his anger was like the flaſhes of lightning in a ſummer evening, which ſeem to kindle the ſky for a moment, yet neither diſturb its ſerenity nor hurt the beholder. Though frequently teaſed with the intrigues that proceed from ſuch paſſions as are common to the academy with the cloiſter, he very ſeldom loſt his temper. If he was ſometimes impatient of folly, he could abide even ingratitude and malice without rancour.

His diſpoſition led him to an hoſpitality that ſeemed too great for his circumſtances: But his wiſh was to make every perſon near him happy; and he attained his wiſh. He loved the human race, and he was beloved by them. No man ever filled up the relations of life with more delicate attention, or with a more ſincere and undiſſembled love. As a ſon, or a brother, or a kinſman (for he never was married), his kindneſs could not be outdone. As he loved his friends, with whom he was more particularly intimate, without diſguiſe, reſerve, or bounds, he had his reward, if ſuch virtue needed a reward; *for their ſouls were knit to his.*

There is nothing of Dr Wight's publiſhed but Heads of Lectures on Civil Hiſtory. His deſign was to have offered the moſt intereſting and luminous parts of that courſe in one volume to the public. But the debility of his conſtitution for many years of his life, and his neceſſary attention to his theological lectures for the four laſt years of it, left him no leiſure to prepare them for the preſs.

On expenſive Vanity; by the Reverend Mr S. Charteris *.

Vain-glory muſt be checked for the ſake of juſtice. Faſhions draw on many who know them to be abſurd; but vain-glory is a paſſion for thoſe trifles, and a deſire to be diſtinguiſhed by means of them. This paſſion is very contemptible even in thoſe who can afford to gratify it; but in thoſe who cannot, it muſt needs be ſacrificed.

Aſſociating with the rich, and affecting equality with them, are common ſymptoms of vain-glory. 'The table of a ruler is dangerous, and his delicacies are ſnares. Burden not thyſelf above thy power while thou liveſt, and have no fellowſhip with one that is richer and mightier than thyſelf.'

The vain-glorious impoveriſh themſelves by giving to the rich; giving time and labour, which ſhould be employed in their own affairs; giving entertainments which derange their do-

* From his Sermons, juſt publiſhed.

domestic œconomy; giving costly presents which might have done good to themselves, and the loss of which their needy family regret; while those who receive them need them not, and cannot comprehend why they are given, and wish to decline them, and sometimes perhaps laugh the giver to scorn. Solomon says, *He that giveth to the rich shall surely come to want.* Whatever the motive be for giving to the rich, want is the consequence. Some have carried this folly to a death-bed; and, instead of their rightful heir or the poor, have bequeathed their money to the rich who had no right to it, and no need of it.

Vain-glory like other passions endeavours to justify itself, 'That such an article of expence can be well afforded. An extraordinary expence may be indulged at times by saving at other times. Some costly things are permanent, and need to be purchased but once. Purchasing every thing the best in its kind, is upon the whole the cheapest course. A good appearance may be made at small expence. A man may have a spirit above his income. One who has great friends must appear genteel at any rate, and they will do for him.'

These maxims need to be reviewed. One method of putting them to the test is to pay for superfluities immediately: your passion for superfluities is too strong if you cannot suppress it till you have money to purchase them. Whether such an article of expence can be well afforded, is a question not to be decided by the impulse of desire. One extraordinary expence either involves many others, or exhibits a ridiculous mixture of ostentation and penuriousness. The very costly things are probably not very necessary. Purchasing every thing at the highest rate is evidently a dictate not of prudence but of pride. A good appearance at small expence is entitled to some praise, but in most cases it is safer to lay aside an appearance which is kept up with difficulty and hazard; it is exchanging an artificial for a real character. If a man has a spirit above his income, it is an evil spirit. However necessary it may seem to appear genteel, it is still more necessary to be just. The favours of the great may deceive; their wealth usually goes to support their greatness, and their favour is most readily obtained by those who are not wholly at their mercy.

The pleasure in sumptuous possessions is slight, 'beholding them with the eye.' It is felt in looking at them the first time, and in showing them to a stranger; but it is easily discomposed. If they be above your rank or revenue, the feeling of inconsistency takes away the pleasure. If they be unpaid, looking at them calls up the painful remembrance. That remembrance is a dead fly in the precious ointment; it takes away the relish of the banquet, and the poor man's dinner of herbs is envied. *Be not made a beggar by banqueting upon borrowing, when thou hast nothing in thy purse.*

One object of vain-glory is to attract notice. They consider what others will think and say of them, and please themselves with the admiration of the people. They might consider what the wise think: or, if they will needs descend, what tradesmen think, whose bills are unpaid, when they see their labour ostentatiously displayed; and what servants think, whose wages are unpaid while they fill up the retinue.

The vain are apt to exceed in the number of servants; but even they who can afford a numerous retinue find inconveniences in it, and that they are not always served well in proportion to the number of their servants. Those who need to retrench can scarce think of a fitter article. Domestics early discern the

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straitening of circumstances; their reflections and murmurs are illiberal and galling. By discharging the superfluous ones, a load of care is thrown off. By doing part of the work which was done by others, the cheerfulness which attends activity takes place of the languor which attends on idleness. Domestic tranquillity is got in exchange for outward show, and conscious rectitude for unmeaning admiration.

Vain-glory, though it renders a character less respectable, is often connected with good humour and benevolence, seldom with deliberate and deep iniquity. There is therefore hope of correcting it. Let the man who contracts debt to purchase ornaments, observe the light in which any other man appears who does the same. Let him attend to his own feelings when the conversation turns on bankruptcy, or on the ways which lead to it; and let him inquire why that subject is avoided by the polite in the company of one who is walking in those ways. Let him compare the pleasure of making a figure with the pain of being in debt. Let him admit that pain; it tends to undeceive, and to reclaim. The debtor who feels it not, is lost to righteousness.

The manners and maxims which prevail render it particularly necessary to consult conscience in matters of expence. When it is observed in company that such a one's expence is great, it is commonly turned off with this reflection, 'He knows his own affairs best, and to be sure would not undertake such works nor affect such state unless he could afford it.' Nobody will admonish him, for it is the fashionable maxim not to speak on disagreeable subjects. Thus he is left to himself, and called upon to exercise his own judgement.

One possessed of an estate, is often reminded of the rank it gives and of the things it can afford. Flatterers are listened to, and expences multiplied. If, however, his possession be less in reality than it is in appearance; and if by straining to keep up a rank he be still reducing it; the consequence is felt at last. The morning which shone bright is clouded; a storm breaks out, and he can no longer look with pleasure on his pleasant fields. Attachment to a paternal inheritance is natural and strong; but the incessant importunate calls of justice loosen that attachment. Attachment to life is natural, but pain makes us willing to resign it.

Some Account with regard to the Travels of James Bruce, *Esq. of Kinnaird**.

THE many voyages for the better knowledge of the globe we inhabit have been one of the most distinguished glories of the present reign.

Most of these, however, have rather been undertaken to explore very distant seas and coasts, than to procure information with regard to the interior parts of the four great continents.

In Europe even, we are not so well acquainted with districts which belong to the Turkish empire as we should be; and we are still more ignorant in the Asiatic quarter, of that immense tract which lies between Thibet and the north-east extremity.

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* This article is by a gentleman to whom the public is already under great obligations.

As for South America, we must be chiefly contented with such opportunities of access as the jealousy of the Spaniards will sometimes indulge to the curiosity of the French, though such researches are always denied to Englishmen.

The more interior parts of Africa, however, are equally open to every European nation, provided it contains travellers of enterprise and abilities; and in this division of the globe the admission to Abyssinia hath generally been supposed to be the most difficult.—It is therefore much to be regretted, that when an Englishman (so eminently qualified as Mr Bruce) hath made so long a residence in this unfrequented empire, that the public should not have yet received the very interesting information from him which he is certainly enabled to give them. It is much to be feared, indeed, that the prospect of this communication is a distant one, and perhaps only to be expected after Mr Bruce's death, which both his make and health seem to remove the danger of for several years.

A late traveller, however, the Baron de Tott, hath insinuated that Mr Bruce was never at the sources of the Nile, because Mr Bruce's servant (who was with him in Abyssinia) said at Cairo, that he never accompanied his master to any such spot.

If therefore this insinuation continues uncontradicted, as well as many other reports to the prejudice of our very distinguished traveller, the publication (whenever it may take place) will not receive the entire credit, which I am persuaded it will most amply deserve.

Having therefore lately procured the means of disproving this most ill-founded insinuation of the Baron de Tott, as well as some other objections which have been circulated against the credit of Mr Bruce's much to be expected narrative, I think that it is right such information should be early laid before the public. I must at the same time premise, that though I have the honour to be known to Mr Bruce, yet our acquaintance is not of the most intimate kind, nor have I seen him for several years. He will not moreover receive the most distant intimation of what I am now publishing, otherwise the defence (if any is requisite) would be infinitely more strong and accurate.

James Bruce, Esq; of Kinnaird, is a gentleman of considerable family and fortune; and in 1763 was appointed Consul to Algiers, where he continued till 1765 *.

In June 1764, he requested leave of absence from the Secretary of State for the Southern department, in order to make some drawings of antiquities near Tunis, for which Mr Bruce hath very considerable talents †.

In Mr Bruce's last letter from Algiers to the same secretary, (dated December 29th, 1764,) Mr Bruce alludes to another leave of absence, which he had likewise requested, that he might visit parts of the African continent ‡.

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* I believe that this as well as other dates and facts which I shall state are accurate; but as no application hath been made to Mr Bruce himself, it is probable there may be some mistakes, though it is hoped of no great importance.

† Letter of June 4th, 1764, at present in the office of Lord Sydney, which his Lordship hath been so obliging as to permit me to examine.

‡ Mr Bruce explains himself no further in this letter; but it is believed that he proceeded considerably to the southward of Algiers, and made those very capital drawings of remains of Roman architecture, which many have seen upon Mr Bruce's return to England. Before he set out for Algiers, he informed some of his friends, that the making such excursions for these interesting purposes was his principal inducement for accepting the consulship.

How long he continued in Africa, I have not had the opportunity of procuring information, but having intentions afterwards of visiting Palmyra, he was shipwrecked on the coast of Tunis, and plundered of every thing by the barbarous inhabitants.

The most distressing part of the loss, was probably that of his instruments, so necessary to a scientific traveller; and though he afterwards procured some of these, yet others (particularly a quadrant) could not be recovered.

Mr Bruce, however, determining to repair this loss as soon as possible from France, so much nearer to him than England, was so fortunate as to be provided with a time-piece and quadrant from that quarter *.

Where he continued after his shipwreck, I have not heard with any degree of accuracy; but on the 28th of January 1768, he was at a French house in Aleppo, by which route he probably returned from Palmyra.

Where and when Mr Bruce received the French instruments is not known; but as he was still bent on visiting Abyssinia, he gave a commission to Mr W. Russel, F. R. S. † for a reflecting telescope, made by *Bird* or *Short;* a watch with a hand to point seconds, and the newest and completest English Astronomical Tables; all of which were to be sent to Mr Fremeaux ‡, and forwarded to him at Alexandria before August.

On the 29th of March 1768, Mr Bruce was at Sidon on the coast of Syria, and wrote to Mr Russel from thence for the following additional instruments, viz. a twelve-feet reflecting telescope, to be divided into pieces of three feet, and joined with screws §. This telescope was also accompanied by two thermometers and two portable barometers. Mr Bruce moreover informed Mr Russel, that he was going into a country (viz. Abyssinia) from which few travellers had returned; and wished Mr Russel, or his philosophical friends, would send him their desiderata, as he was entirely at their service ||. Mr Bruce added, that if he could not obtain admission into Abyssinia, he still would do his best in the cause of science on the eastern coast of the Red Sea.

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* Upon this occasion Lewis XV. presented Mr Bruce with an iron quadrant of four feet radius, as he had probably represented to the Academy of Sciences his want of such an instrument whilst he should be in Abyssinia: Mr Bruce brought back with him to England this cumbrous fellow-traveller, and, having put upon it an inscription to the following purport, is said to have presented it to the university of Glasgow.

'With this instrument given by the King of France, Lewis XV. Mr Bruce proceeded to the sources of the Nile, it being carried on foot, upon mens shoulders, over the mountains of Abyssinia.' This information I received from that eminent maker of instruments Mr Nairne.

To conclude my account of this quadrant, it may not be improper to mention, that Mr Bruce sent it to an island in the lake of Dembea, when an attack was apprehended from the Gellas (the constant enemies of the Abyssinians,) which ended in the plunder of Gondar. This lake is very near to Gondar.

† Letter from Dr Patrick Russel at Aleppo, to Dr Alexander Russel in London, kindly communicated to me by Mr W. Russel, late secretary to the Turkey Company, and F. R. S.

† Letter of February 11, 1768,—received by Mr Russel in London April 27.

‡ A merchant of eminence in London.

§ In order to make it more portable.

|| Mr Russel was unfortunately confined by a severe fit of the gout at Bath when he received this letter; and therefore could not make this kind offer from Mr Bruce to his philosophical friends early enough to transmit them to Alexandria, where Mr Bruce was to be in August 1768.

As Mr Bruce had directed the instruments to be ready for him at Alexandria by the beginning of August 1768, it is probable that he reached Cairo about that time; from whence he proceeded to Abyssinia, by way of Jedda *, Mazava †, and Arquito ‡.

Whilst Mr Bruce was at Jedda, he was met by some English gentlemen returning from the East Indies; amongst whom was Mr Newland, who hath published a map of the Red Sea, and who availed himself of Mr Bruce's observations to fix the situation of that port §.

It is supposed that Mr Bruce did not continue long at Jedda, as he is said to have explored the coast on the east side as low as Mocha, during which drawings were taken of many curious fish in the *Red Sea*. Mr Bruce must also have entered Abyssinia, either at the letter end of 1768, or the very beginning of 1769, as he made an observation in that part of Africa on the 15th of January of that year §.

In this perilous enterprize he was accompanied by a Greek servant (named *Michael*), and an Italian painter, who probably assisted in the numerous articles which might deserve representation, and who died of a flux before Mr Bruce's return to Cairo in 1773.

Mr Bruce must at times also have been assisted by many others, as his instruments, apparatus for drawings ||, and other necessaries, from their weight and bulk could not be easily transported from place to place, and perhaps required beasts of burden. To these likewise must be added several medicines which enabled him to perform cures on the inhabitants, and probably occasioned the good reception he afterwards met with.

I shall leave such other particulars as happened to Mr Bruce, during his long residence in this unfrequented country, to his own superior narrative; and shall therefore only state, that he made a large number of observations ¶ to fix the situations of places, out of which thirty-one have been examined and computed by the astronomer royal. The first of these observations was made on the 10th of January 1769, and the last on the 5th of October 1772, from 30 to 38 degrees of east longitude from Greenwich, and from 12 to 28 degrees of north latitude. It need scarcely be said, therefore, that these observations, which include so large an extent of almost unknown country, must prove a most valuable addition to geography; and the more so, because the Portuguese, who first visited Abyssinia, give neither longitude nor latitude of any place in that empire **; and Poncet only two latitudes, viz. those of Sennar and Giesum ††.

As Mr Bruce made the last of his observations on the 5th of October 1772,

* Or Giedda, the port to Mecca and Medina.

† A small island on the west coast of the Red Sea, N. lat. 15. the most southern part of the Turkish dominions in Africa.

‡ A port to the south of Mazava. The neighbouring district is under the dominion of an Arabian Sheik. The Portuguese entered Abyssinia by the same route.

§ I have this informarion from that distinguished geographer Mr Dalrymple, F. R. S.

|| Mr Bruce carried with him so many black-lead pencils for this purpose, that he presented several to Mr Antes on his return to Cairo. Who Mr Antes was will hereafter appear.

¶ Of the eclipses of Jupiter's Satellites—I am obliged to Vice Admiral Campbell for this communication.

** 'Many of the countries in Ethiopia are diversly placed by divers; which Alvarez, in his so many years travel in Ethiopia, might well have acquainted us with, had he accustomed himself by rules of art to have observed by instruments.' Purchas.

†† These two latitudes were fixed by Father Benevent, who accompanied Poncet, and died whilst in Abyssinia.

1772, it is probable that he might then be on his return to Cairo, through Nubia and Upper Egypt, where he arrived on the 15th of January 1773, after an abfence of more than four years; bringing back with him his Greek fervant, named Michael.

Mr Bruce continued at Cairo four months, during which time he had daily intercourfe with Mr Antes; the fubftance of a letter from whom will contain the principal confutation of Baron Tott, and others, who have been incredulous with regard to Mr Bruce's expected narrative.

Mr Antes was born of German parents, who were poffeffed of lands in the back fettlements of Penfylvania; and having fhowed early abilities as a mechanic, removed to Europe, where he diftinguifhed himfelf in the art of watch-making, which he learned without apprenticefhip, being a member of the church known by the name of *Unitas Fratrum*, and commonly called *Moravian*, he wifhed to be employed in their miffions, and more efpecially that of the fame perfuafion eftablifhed at Cairo, who always have defired to procure opportunities of inftructing the Abyffinians *.

Mr Bruce had left Cairo fifteen months before Mr Antes came there; and the intercourfe, therefore, between them firft took place on Mr Bruce's return in 1773.

Having given this account of Mr Bruce and Mr Antes's being firft known to each other, I fhall now ftate the fubftance of fome information received from the latter, who is now eftablifhed at Fulneck near Leeds, after having refided eleven years at Cairo.

'That Mr Bruce left Cairo in 1768, and proceeded thence by way of Jeda, Mazava, and Arquico, into Abyffinia.

'That in 1771, a Greek came from Gondar in † Abyffinia, who had a draft from Mr Bruce on a French merchant at Cairo (named *Rofe*) ‡ for fome hundreds of German crowns, which were paid immediately. This draft was accompanied by a letter from Mr Bruce, and was the firft time that he had been heard of at Cairo fince his departure in 1768.

'That after Mr Bruce's return to Cairo in 1773, Mr Antes faw a young Armenian § and his father (who came likewife from Gondar) at Mr Pini's, an Italian merchant of Cairo, where they and Mr Bruce converfed in the Abyffinian language ||, and feemed glad to meet him again.

'That Mr Bruce returned to Cairo from Abyffinia by way of Nubia and Upper Egypt; which can be fully attefted by the Francifcan friars who are eftablifhed at Ifne near Afyuwan, which latter is the higheft town of Upper Egypt.

'That during Mr Bruce's ftay at Cairo, which was not lefs than four months,

* Dr Hocker, who was a phyfician, and ordained minifter of the fame church, was fhipwrecked not many years fince on the Red Sea in making this attempt, and obliged to return to Cairo.—I am obliged to the Reverend Mr Latrobe for this communication, as likewife feveral others; and more particularly the letter from his brother-in-law Mr John Antes, extracts from which will foon be ftated.

† Generally confidered as the capital.

‡ It hath before been ftated, that Mr Bruce eftablifhed himfelf in a French houfe at Aleppo, from which moft probably he obtained credit upon a houfe of the fame nation at Cairo, and was thence fupplied with a power of drawing from Abyffinia.

§ His name was *Paolo*. The Armenians are the moft enterprifing of any inland merchants.—Their religious notions alfo agree with thofe of the Abyffians, which is a moft material point.

|| Mr Antes does not fpeak the Abyffinian language himfelf; but was informed by Paolo, the Armenian merchant, who had long refided at Gondar, that their converfation was in that tongue.

months, no day paſſed without their ſeeing each other, which gave Mr Antes frequent opportunities of inquiring with regard to Abyſſinia, concerning which he was particularly intereſted from a reaſon before ſtated *.

'That Mr Antes likewiſe frequently converſed with Michael, Mr Bruce's Greek ſervant; who is ſtated to have by no means had a lively imagination, and who always agreed with the circumſtances mentioned by his maſter, and more particularly in relation to their having viſited the ſources of the Nile, which the Baron Tott doubts of, from having had a converſation with this ſame Greek ſervant.'

Mr Antes adds, 'That Baron Tott ſtaid but a few days at Cairo: and from his ſhort reſidence in that country, hath given ſeveral erroneous accounts relative to Egypt. Mr Antes, on the other hand, had almoſt daily converſations with Michael for ſeveral years, and often in relation to the ſources of the Nile †.'

Laſtly, 'That after Mr Bruce left Cairo, Mr Antes had converſed with others ‡ who had known Mr Bruce in Abyſſinia, and that he was there called *Maalim Jakube*, or Mr James.'

After this ſtate of facts, I conceive that no one can entertain a reaſonable doubt with regard to Mr Bruce's not only having viſited, but reſided long in Abyſſinia; though it is remarkable that the Jeſuits expreſſed the ſame doubts in relation to Poncet, who had continued there nearly as long as Mr Bruce. Poncet happened to be a layman; and the Jeſuits, perhaps, would not approve of any narrative that did not come from father Benevent, who accompanied Poncet to Abyſſinia, but unfortunately died there §.

Driven, however, from this hold, the objectors will poſſibly retain their incredulity as to many particulars to be related, which I will ſhortly endeavour to anſwer, at leaſt in regard to two of the principal ones, which are often much dwelt upon.

The firſt of theſe is, the having viſited the ſources of the Nile, which, from claſſical education, we cannot eaſily believe, as they were unknown to the ancients, though they had ſo great curioſity with regard to this diſcovery ||.

Many

* Viz. his belonging to the Moravian miſſion at Cairo, who have always wiſhed to viſit that country.

† Mr Antes's peculiar curioſity with regard to Abyſſinia hath before been accounted for.

‡ There is an intercourſe between Cairo and Abyſſinia, as the patriarch of the Copts reſides at the former, from whom the archbiſhop of Abyſſinia receives his conſecration. The Copts are ſaid to be a branch of the eaſtern church, who both circumciſe aad baptize. Their patriarch always aſſumes the name of *Mark*. The preſent patriarch is Mark the 107th.

§ It muſt be admitted, however, that we owe to the zeal of the Jeſuits the beſt accounts we have both of China and Paraguay. Few laymen have been actuated ſo ſtrongly for the promotion of geography and ſcience as Mr Bruce; and we muſt, therefore, (upon the order of Jeſuits being aboliſhed) look up chiefly to the miſſionaries from the church of the Unitas Fratrum, who, though differing ſo totally in other reſpects, ſeem to have an equal ardour with the Jeſuits for inſtructing the inhabitants of countries unfrequented by Europeans. Such miſſions are already eſtabliſhed in weſt Greenland, the coaſt of Labrador, N. lat. 56, the back ſettlements of Carolina and Penſylvania, in India, Bengal, and the Nicobar Iſlands. Thoſe eſtabliſhed on the coaſt of Labrador ſend over yearly meteorological journals, which are communicated to the Royal Society. As for the diſpute between Poncet and Maillet the French Conſul at Cairo, ſee Mod. Univ. Hiſt. vol. 6.

|| We cannot be ſurpriſed that the Greeks and Romans ſhould have had this curioſity, the Nile not only overflowing during the ſummer, but receiving no tributary ſtream thro'

Many things, however, have been accomplished by travellers in modern times, which the ancients never could atchieve, and which may be attributed to their want of enterprise * (as travellers at least), of languages †, and lastly, the not being able to procure credit when in a distant country. Mr Bruce could not have continued so long as he did in Abyssinia, unless he had drawn from Gondar upon a merchant established at Cairo.

The difficulty, however, with regard to reaching the sources of the Nile, arises principally from the uncivilized state of Abyssinia, unless the traveller hath a proper introduction ‡. When once this is procured, all difficulties seem to cease, as we find by Lobo's § account of this same discovery, and likewise by Poncet's narrative, who was prevented by illness from visiting the very spot, but hath given an ample relation from an Abyssinian, who had often been there. Poncet, moreover, had obtained leave from the Emperor to make this journey, which he states as not being a distant one, and that the Emperor hath a palace near the very sources.

If it be doubted, whether Mr Bruce hath visited every source of the Nile, I answer, that perhaps no Englishman hath taken this trouble with regard to the sources of the Thames, which, like most other great rivers, is probably derived from many springs and rills in different directions.

The other objection which I have often heard, is, That Mr Bruce hath mentioned in conversation, that the Abyssinians cut a slice from the living ox, esteeming it one of their greatest delicacies.

This sort of dainty indeed is not so considered in other parts of the globe; but every nation almost hath its peculiarities in the choice of their food.

Do not we eat raw oysters within a second of their being separated from the shell? And do not we roast both them and lobsters whilst alive, the barbarity of which practice seems to equal that of the Abyssinians? Do not cooks skin eels whilst alive? And do not epicures crimp fish for the gratification of their appetites?

That the Abyssinians eat beef in a raw state, is agreed by both Lobo and Poncet; and the former says, *reeking* from the beast. Mr Antes, moreover, was told by a Franciscan monk, who went with the caravan from Abyssinia to Cairo ||, that he was

through so large an extent of country. The not being able to reach the source, however, argues a great want of enterprise in them, especially as both of these nations were masters of Egypt.

* Perhaps also of curiosity. How little do the Romans seem to have known of the Pyrenees or Alps; I had almost said of their own Appenines?

† Some of the more accomplished Romans could indeed speak Greek, but the Greeks no language except their own.

‡ The professing the knowledge of medicine was Poncet's introduction, and seems to have been that of Mr Bruce. Even in our own civilized country, how are quacks and mountebanks resorted to? And what an impression must Mr Bruce, with his magnificent and scientific apparatus, have made upon the inhabitants of such a country as Abyssinia?

§ In Father Telles's compilation. See also Ludolf, who describes the sources from Gregory, who was a native of Abyssinia. Father Payz was the first who visited them, A. D. 1622. His account of this is said to be in the archives of the College de propagandâ Fide at Rome. It is believed that there are many other curious particulars for the illustration of geography to be found in the same depository. Dr Shaw mentions, moreover, some papers of Lippi (who accompanied the French embassy into Abyssinia, A. D. 1704), which are to be found in the botanical library at Oxford.

|| This points out another channel, by which a traveller of enterprise may visit Abyssinia.

was witness of an ox being killed, and immediately devoured by the band of travellers.

One reason, perhaps, for this usage may be, the great heat of the climate, which will not permit meat to be kept a sufficient time to make it tender (as with us) ; and it is generally allowed, that a fowl, dressed immediately after it is killed, is in better order for eating, than if it is kept four and twenty hours.

Is it therefore extraordinary, that an Abyssinian epicure may really find (or perhaps fancy) that a piece cut from the beast whilst alive, may be more tender, or have a better relish, than if it is previously killed by the butcher? To this I must add, that according to the information which I have received on this head, Mr Bruce's account of this practice is much misrepresented by the objectors, who suppose that the ox lives a considerable time after these pieces are cut from it. When these dainty bits, however, have been sent to the great man's table (and which are probably taken from the fleshy parts), the beast soon afterwards expires, when the first artery is cut, in providing slices for the numerous attendants.

Upon the whole, the not giving credit to a traveller, because he mentions an usage which is very different from ours (and is undoubtedly very barbarous), seems rather to argue ignorance than acuteness.

This brings to my recollection the incredulity which was shown to another distinguished traveller, Dr Shaw, who having mentioned, in an Oxford common room, that some of the Algerines were fond of lion's flesh, never could obtain any credit * afterwards from his brother-fellows of the same college, tho' many of them were learned men.

It is well known, however, though Dr Shaw states this same circumstance in the publication of his travels, that he is cited with the greatest approbation in almost every part of Europe.

The natural cause and progress of the incredulity which a traveller generally experiences, seems to be the following:

When he returns from a distant, and little frequented, country, every one is impatient to hear his narrative, from which, of course, he selects the more striking parts †, and particularly the usages which differ most from our own. Some of the audience disbelieving what the traveller hath mentioned, put questions to him which show their distrust. The traveller by this treatment becomes irritated, and answers some of them peevishly ‡, others ironically, of which the interrogators afterwards take advantage to his prejudice.

I have been at the trouble of collecting these facts, and which I have endeavoured to enforce by such observations as occurred, from being truly desirous of seeing Mr Bruce's account of Abyssinia, who is certainly no common traveller, nor can the publication be a superficial one, as he resided there so long.

That Mr Bruce hath great talents

for

* Sir William Temple somewhere mentions, that a Dutch governor of Batavia, who lived much with one of the most considerable inhabitants of Java, could never obtain any credit from him after having mentioned, that in Holland water became a solid body.

† Quanto mi govera, narrare altrui
Le cose vedute, e dire Io fui? ARIOSTO.

The traveller, who first saw a flying fish, probably told every one of this extraordinary circumstance as soon as he set his foot on shore, and was probably discredited with regard to the other particulars of his voyage.

‡ Nothing is more irritating to an ingenuous person than to find his assertions are disbelieved. This is commonly experienced in the cross examinations of almost every witness. To the distresses of the traveller on his return, I may add, the being often teased by very ignorant questions.

for the information of his readers, appears by his dissertation on the Theban harp *, which Dr Burney hath inserted in the first volume of his History of Music, and in which Mr Bruce also mentions several of the Abyssinian instruments. Mr Bruce, moreover, is said to have a great facility in learning languages †, and talents for drawing ‡, nor perhaps was any other traveller furnished with so large and scientific an apparatus of instruments. This I will add, that Mr Bruce's spirit and enterprise will not be easily equalled.

If I can therefore be the least instrumental in the earlier production of so interesting an account of an almost unfrequented part of Africa, my pains will be amply repaid.

As this is my sole view in what is here laid before the public, I am not under the obligation of making apologies to any one but Mr Bruce himself, who perhaps may not have occasion to thank me, for undertaking his defence, to which he is so much more equal in most respects.

A defence, however, from himself merely, will never be a complete one with those who are incredulous, because it must depend upon assertions, as there is perhaps no other person in Europe who ever was in Abyssinia.

If a traveller describes a country frequented by others, he is liable to contradiction, and may be soon detected by the cross examination of those who have been equally eye-witnesses as himself. But where is the traveller to be found, who hath braved the dangers that must have surrounded Mr Bruce during four years residence in a barbarous empire?

Mr Bruce himself, moreover, hath not the means of refuting the groundless insinuations of Baron Tott, which I have happened to procure, and which indeed have been the principal cause of my entering into this controversy §.

Evidences of the Christian Religion, briefly and plainly stated; by JAMES BEATTIE, *LL. F. R. S. E.*

IT appears from an advertisement, that this work has been approved by Dr Porteous bishop of Chester, to whom it is inscribed. The following extract from the introduction will show what is aimed at in the book.

'This religion, says the Christian, derives its origin from Jesus Christ; a person of unequalled wisdom, unexampled goodness, and supernatural power; who taught it to his disciples, commanding them to preach it in all nations. This religion, says the infidel, admitting that Jesus introduced it, derives its origin from imposture and falsehood, and owes its continuance to the enthusiasm, the knavery, and the folly of mankind.

'The tendency of this religion, say its enemies, is to darken and bewilder the understanding, to interrupt the pleasures of life, to confound human affairs, to debase the mind by superstition, and to make men timorous and cruel. The tendency of this religion, say they who are better acquainted with it, is

* Thebes in Egypt.

† Mr Bruce is said to have spoken the Arabic when he first entered Abyssinia, but afterwards acquired the language of the country.——

‡ Some of the incredulous have expressed their doubts with regard to this, but ample proof could be produced were it at all necessary.

§ *From Matty's Review*

is to enlighten the mind with true wisdom; to banish superstition; to promote universal righteousness, charity, and peace; to comfort us in adversity, and give prosperity its highest relish; to encourage the most transporting hopes, with full assurance that they will not be disappointed; to repress every malevolent and every evil passion; to make men, whatever their outward circumstances may be, resigned and thankful; and, in a word, to promote their happiness, both in time and through all eternity.

'Opinions so opposite cannot both be true; and they who have the means of knowing the truth, ought to inquire on which side it lies. If this religion be from heaven, to be indifferent about it is inexcusable, and must be dangerous. And no man is intitled to say that it is not from heaven, till he have studied its evidence and doctrines, and found the former insufficient to satisfy a fair mind, and the latter unworthy of a divine original. To refuse to believe, or inquire about this religion, because one may have read or heard some things plausibly written or said against it, would be as uncandid, as to refuse all information concerning my character, for example, except that which is known to have been given by my mortal enemy. Between the two cases, however, there is this difference; and a very considerable one it seems to be. To the greater part of mankind it is a matter of no moment to be informed, whether I be honest or the contrary, a man of sense or a fool. But if the Christian religion be true, and that it is false has not yet been proved, it must be a matter of infinite concern to us all, that it be accurately studied, and well understood.

'In defence of Christianity many excellent books have been written; by Grotius, Clarke, Locke, Lardner, Butler, West, Lyttelton, Sherlock, and others, whose integrity and learning will not be called in question. The design of this little work is, not to supersede as unnecessary, but to recommend, and serve as an introduction to, the perusal of those great authors; by showing, as plainly and as briefly as I can, to every candid reader, and especially to the young, that the evidence of this religion is at least strong enough to merit attention and deliberate inquiry. If I can accomplish even this purpose, I shall do service to a cause, which, as a friend to mankind, I have always had very much at heart. For, from several conversations which it has been my chance to have with unbelievers, I have learned, that ignorance of the nature of our religion, and a disinclination to study both it and its evidence, are to be reckoned among the chief causes of infidelity.'

The following are the contents. Revelation is useful and necessary.—The gospel history is true.—The gospel considered as a portion of ancient history.—Of the argument from prophecy.—The faith of the first disciples was the effect, not of weakness, but of well-grounded conviction.—The excellency and singular nature of Christianity, a proof of its truth.—Objections answered.—From the number, the abilities, and the virtues, of unbelievers.—From the obscurity of particular doctrines and passages.—From supposed inconsistencies in the gospel history. Of inspiration.—From the supposed unsuitableness of Christianity to the general course of human affairs.—From its supposed inefficacy in reforming mankind.—From the apparent insignificance of the human race, as compared with the extent of the universe.

A good elementary book on the evidence of Christianity is an useful work. The work of Grotius on

this

this ſubject was extenſively uſeful. Addiſon's book on the ſame ſubject has done much good. The fame of theſe authors, and perhaps the circumſtance of their being laymen, drew attention to their writings in defence of revelation. Since the days of Grotius and of Addiſon, infidelity has aſſumed new forms, and the truth of Chriſtianity has been many ways illuſtrated; hence a new elementary book is needed. There is a circumſtance which renders the preſent publication peculiarly ſeaſonable. The laſt layman who wrote on the internal evidence of Chriſtianity, and whoſe name gave popularity to his book, was far from doing juſtice to the cauſe. To ſome it ſeemed an inſidious attack upon revelation; and they who thought more favourably of Mr Jenyn's intention, nevertheleſs beheld with regret religion wounded in the houſe of her friends. Dr Beattie has done juſtice to the cauſe; he reaſons with clearneſs, and fairneſs, and force. To the young who inquire candidly after truth his book will be a ſafe and ſatisfying guide, and there is nothing in it to offend a rational believer. It is to be hoped, that the names of Dr Beattie and Biſhop Porteous added to the intrinſic merit of the work, will procure it general and ſerious attention.

The following is Dr Beattie's anſwer to the objection ariſing from the apparent inſignificance of the human race, as compared with the extent of the univerſe.

'By ſome well-meaning but weak minds, and by ſome of a different character, who were vain of their philoſophy, the apparent inſignificance of the human race may have been thought to leſſen the credibility of the Chriſtian religion. Compared to the extent of our ſolar ſyſtem this earth is but a point; and the ſolar ſyſtem itſelf, compared to the univerſe, may be little more. How then, ſay they, is it poſſible to imagine, that ſuch creatures as we are can be of ſo great importance, as that the Deity ſhould ſend his Son, accompanied with ſo many diſplays of divine power, into this little world, to inſtruct us by his doctrine and example, and die on a croſs to accompliſh our ſalvation!

'This is indeed an aſtoniſhing proof of the goodneſs of the great Creator, and of the condeſcenſion of that glorious Perſon, who, for our ſake, willingly ſubmitted to ſuch debaſement. But the infinite goodneſs and power of God, though ſurpaſſing all comprehenſion, cannot exceed the belief of thoſe who know, that he, in order to communicate felicity, created this boundleſs univerſe, with all the varieties of being it contains; whom he continually ſupports and governs, and with every individual of whom he is continually preſent. The object may be too vaſt for any intelligence that is ſhort of infinite: but to Him who ſees all things, and can do all things, who had no beginning and can have no end, all this muſt be eaſy; incomparably eaſier indeed, than it is for a father to take care of his child, or for a generous friend to relieve his indigent neighbour. God's diſpenſations with reſpect to man may reaſonably enough overwhelm us with gratitude and adoration, and with a moſt humiliating ſenſe of our own unworthineſs; but let us take care that they do not raiſe within us an evil ſpirit of unbelief: which they will not do, unleſs we have the unexcuſable temerity to judge of him by ourſelves; and to infer, becauſe our goodneſs is nothing, that his cannot be perfect; and, becauſe we are ignorant and weak, that he cannot be omniſcient and almighty. Far leſs abſurd would it be, for the unlettered peaſant to deny the poſſibility of calculating eclipſes; for the blind to believe, that, becauſe they cannot ſee, there is none elſe who

who can; and for the poor to conclude, becauſe they cannot relieve themſelves, that it is not in the power of generoſity to relieve them.

'Great extent is a thing ſo ſtriking to our imagination, that ſometimes, in the moment of forgetfulneſs, we are apt to think nothing can be important but what is of vaſt corporeal magnitude. And yet, even to our apprehenſion, when we are willing to be rational, how much more ſublime and more intereſting an object is a mind like that of Newton, than the unwieldy force and brutal ſtupidity of ſuch a monſter as the poets deſcribe Polyphemus? Who, that had it in his power, would ſcruple to deſtroy a whale, in order to preſerve a child? Nay, when compared with the happineſs of one immortal mind, the greateſt imaginable accumulation of inanimate ſubſtance muſt appear an inſignificant thing. 'If we conſider (ſays Bentley) the dignity of an intelligent being, and put that in the ſcale againſt brute and inanimate matter, we may affirm, without overvaluing human nature, that the ſoul of one virtuous man is of greater worth and excellency than the ſun and his planets, and all the ſtars in the world.' Let us not then make bulk the ſtandard of value; or judge of the importance of man from the weight of his body, or from the ſize or ſituation of the planet that is now his place of abode.

'Our Saviour, as if to obviate objections of this nature, expreſſes moſt emphatically the ſuperintending care of Providence, when he teaches, that it is God who adorns the graſs of the field; that without him a ſparrow falls not on the ground, and that even the hairs of our head are numbered. Yet this is no exaggeration; but muſt, if God is omniſcient and almighty, be literally true. By a ſtupendous exuberance of animal, vegetable, and mineral productions, and by an apparatus ſtill more ſtupendous (if that were poſſible) for the diſtribution of light and heat, he ſupplies the means of life and comfort to the ſhort-lived inhabitants of this globe. Can it then appear incredible; nay, does not this conſideration render it in the higheſt degree probable, that he has alſo prepared the means of eternal happineſs for beings whom he has formed for eternal duration, whom he has endowed with faculties ſo noble as thoſe of the human ſoul, and for whoſe accommodation chiefly, during their preſent ſtate of trial, he has provided all the magnificence of this ſublunary world?

'As far as our knowledge of nature extends, there is a wonderful ſubſerviency of one thing to another. By means of comets, it is probable, and by means of attraction it is poſſible, that our ſolar ſyſtem may be connected with other ſolar ſyſtems. Our primary and ſecondary planets, all dependent on the great central orb, reciprocally tranſmit their influences; whereby our atmoſphere is variouſly affected, and prepared for yielding nouriſhment to the innumerable tribes of animal and vegetable nature that ſurround us: and from man to the moſt diminutive inſect, and from the oak and cedar to the ſmalleſt organiſed body the microſcope can diſcover, every individual being is not only complete in itſelf, conſiſting of parts mutually adapted, and operating to their reſpective ends, but is alſo ſubſervient to the neceſſities of we know not how many other animal and vegetable ſpecies.—In unſeen worlds is it not probable that ſimilar analogies may take place?

'In this our firſt period of exiſtence, our eye cannot penetrate beyond the preſent ſcene, and the human race appears one great and ſeparate community: but with other worlds and other communities, we pro-

probably may, and every argument for the truth of our religion gives us reason to think that we shall, be connected hereafter And if by our behaviour we may, even while here, as our Lord positively affirms, heighten in some degree the felicity of angels, our salvation may hereafter be a matter of importance, not to us only, but to many other orders of immortal beings. They, it is true, will not suffer for our guilt, nor be rewarded for our obedience. But it is not absurd to imagine, that our fall and recovery may be useful to them as an example; and that the divine grace manifested in our redemption may raise their adoration and gratitude into higher raptures, and quicken their ardour to inquire, with ever new delight, into the dispensations of infinite wisdom. This is not mere conjecture. It derives plausibility from many analogies in nature; as well as from Holy Writ, which represents the mystery of our redemption as an object of curiosity to superior beings, and our repentance as an occasion of their joy.'

Discourses on Prophecy; read in the Chapel of Lincoln's-Inn, at the Lecture founded by the Right Reverend WILLIAM WARBURTON, *late Lord Bishop of Gloucester. By* EAST APTHORP, *D. D. Rector of St Mary le Bow.*

IN Discourse I. on the history of prophecy, the author gives the following idea of his task.

'Critical interpretation consists not merely in weighing the moment of words, but in seizing the genius and spirit of composition. In *sacred* composition especially, a rigid adherence to the diction and letter would prevent the discovery of truth, conveyed from and to the imagination, in its most adventurous flights, with the utmost vivacity of figured style. Nothing is more adverse to the prophetic spirit, than a cold and barren fancy, with a rigid and abstracted judgment, and a will fixed in a contrary system. The requisites which feel and admit this evidence, are those which are most perfective of the human mind; a memory stored with history, manners, and opinions; a fancy replete with ideal images and poetical combinations; a judgment serene and flexible, yet sage and cautious; and that instinctive apprehension of truth, which is congenial to *an honest and good heart*.'

Discourse II. contains four canons of interpretation; the two last, of *expressive actions* and *the double sense*, from Warburton. In an appendix are twenty canons by Vitringa.—III. Prophecies of the birth of Christ.—IV. Chronological characters of the Messiah.—V. Theological characters of the Messiah.—VI. The chain of prophecies relating to the Messiah. In this discourse is the following passage:

'Sentimental and doctrinal prophecy is still more admirable than the historical: it transcends all human skill or conjecture, to predict the future fortunes, still more to delineate the doctrines and theories of a religious system before it existed, and that system directly opposite to the opinions of the times in which it was foretold. The dogmatic part of the Christian religion is of that singular cast, as to be inconceivable to human reason. Yet its most supernatural and mystic principles; the trinity of persons in the divine essence; the august offices of each; all those doctrines, which are included in those ancient creeds, which we hold to be accurate summaries of the Christian faith; are certainly revealed by prophecy

phecy. The evidence of prophecy hath therefore ſufficient validity to remove every obſtacle which reaſon lays in the way of faith. This argument reſts on the veracity as well as preſcience of God. But it is ſcarce poſſible to do juſtice to this argugument, drawn from the harmony between the prophetic and Chriſtian theology. A rude delineation is indeed ſufficient to evince that harmony: but, if our ſagacity could diſcover the minute agreement of all the doctrinal prophecies, in the moſt abſtracted and delicate particulars; ſuch eſpecially as reſpect the Divine Perſons, and the divine agency on the human mind, and which from their very fineneſs and ſpirituality are ſcarce explicable by words; ſuch a correſpondence in the imperceptible traces and ramifications of the goſpel and of prophecy (an agreement better conceived than expreſſed) gives to the experimental Chriſtian a full aſſurance of his faith. Nor is this appeal to experience irrational or fanatic. It reſts on the accurate and virtuous ſtudy of the ſcriptures: and, if in any caſe experiment can verify an hypotheſis, it is in the caſe of religion, which indeed does not attain its end on human nature till it is thus verified.'

Diſcourſe VII. On the death of Chriſt.—VIII. and IX. On his kingdom. X. Character of antichriſt.—XI. Myſtic Tyre.—XII. The reformation, from Rev. x. 7.

The lecture on prophecy founded by biſhop Warburton has an auſpicious aſpect on theological ſcience. Prophecy is the branch of theology leaſt underſtood. For the underſtanding it, leiſure and literature, and a peculiar incentive, are moſt neceſſary. By the accumulated reſearches of ſucceſſive labourers, light may be expected to open on thoſe prophecies which have already received their accompliſhment. The lecturers may at the ſame time be conſidered as watchmen to mark and point out thoſe prophecies which are now accompliſhing, or about to be accompliſhed.

Little has yet been done to anticipate or diſcourage future reſearches. The field is open, and parts of it unexplored. The errors of former inquirers may ſerve as beacons. The very canons for interpreting prophecy need to be reviewed. The *double ſenſe* is a canon which ſhould be uſed with peculiar delicacy and caution. The ſublimity of a prophecy, its unſuitableneſs to cotemporary characters and events, its application in the New Teſtament, with its appropriate and complete fulfilment in Chriſt; theſe juſtify the double ſenſe, and work conviction: but when, as in theſe volumes, Popery is found in Ezekiel xxvii. and the defects of Proteſtants in Iſaiah lix. the ſame degreee of conviction is not felt. The ſearching for Popery in ancient prophecies, which was a favourite idea of Warburton, or for the doctrines of creeds, which in Dr Apthorp's opinion they contain, and every ſimilar prepoſſeſſion, is apt to miſlead: let truth be ſought with a ſingle eye.

Praiſe is due to this lecturer for what he has done. It deſerves an attentive peruſal. The following inſtruction of his merits the attention of future interpreters. 'In the preſent light of ſcience, the lover of truth, in ſtudying either the works or the word of God, explodes falſe theories, and is ſolicitous of the ſtrength of his premiſes and the ſolidity of his concluſions. Thus, the ſtudent in prophetic theology excludes from his ſyſtem ſuch theories as are too imaginary to convince the judgment; and in ſo rich abundance collects only the moſt valuable of thoſe treaſures, and conſecrates them to enrich or adorn the temple of God.'

Ex-

Extracts from the Manuscript Diary of PETER BIRREL, *Citizen of Edinburgh.*

1573. Jan. 1. THE castle of Edinburgh was besiegit upon the second day of May. The English cannon, which was sent by Queen Elisabeth for the aid and help of the King and his regent, twenty great pieces began to shout at the castle, being styllit at four several places; viz. five at Eggar's house in the Castle-hill, five at the Grey-friars church-yard, five at Scot's land near the West-port, and other five beyond the North Loch. They shot so hard continually, that the second day they had beat down wholly three towers: but the laird of Grainge called *Kircaldy* of surname, quha was captain thereof, would not give it over, but shot at them continually both with great shot and small; so that there was a great slaughter among the English cannoneers, sundries of them having their legs and arms torn from their bodies in the air by the violence of the great shot. At last the regent continuing the siege so close and hard, the captain being forced by the defendants for want of victuals, renderet the same after a great many of them were slain.

August 3. The laird of Grainge surnamed *Kircaldy* was hangit at the cross of Edinburgh for keeping of the said castle.

1586, May 13. The King being in Holyrood-house, conveinit the haill lords and noblemen; and there he caused them that had deadly feid at others to agree together; and after they had shaken hands and drunken one to another for confirming the said agreement and friendship, and also that the haill country myht better understand that it was his Majesty's work, caused them to come from the palace, every one in others hands, and his Majesty with them to the cross of Edinburgh; and there they sat all down at ane lang table, where the city made them ane grand sumptuous feast and banquet; at quhilk time there was such joy and solemnity, with mutual salutations of good-will, his Majesty drinking peace and happiness to them all, that the lyke was never seen before.

1593. July 24. At eight hours in the morning the Earl Bothwell, the laird of Spot, and Mr William Lesley, and Mr John Colvill, came into the King's chambers weill providit with pistoll; but they came not thus to harm the King's Majesty any way, but because they could not get presence of the King, nor speach of him for the *Homes*, who were courtiers of the King and enemies to the said Earl Bothwell. Sua they came in into his Majesty's chamber, resolving themselves not to be holden back till they sould have spoken with him. And sua after they came in, his Majesty was coming from the back-stairs with his breiks in his hand in ane great feir. Howbeit he needit not, for the forsaid Earl and his complices fell upon their knees and beggit mercy at his Majesty; and his Majesty being wyse, merciful, a noble prince of great pity, and not desirous of blood, granted them mercy, and received them in his favour. And at four hours afternoon causit proclaim them his free lieges; and on the 27th the proclamation was renewit at the cross with the heralds and sax trumpets sounding for joy.

Sept. 20. The Earl of Bothwell was chargit by ane proclamation at the cross, that he sould not come within ten mile of his Majesty under the paine of death.

1596. December 17. Being Fryday, his Majesty being in the Tolbooth sitting in session, and ane convention of ministers being in the New Kirk, there came in some devilish officious person, and said the ministers was coming to take his life; upon the quhilk the tolbuith doors were shut and steikit; and then araise sic ane crying God and the King, other some crying God and the kirk, that the haill commons of Edinburgh ran in arms, and knew not wherfore. Albeit there was an honest man, quha was deikin of deikins, his name was *John Watt*, smith; this John Watt raised the haill craft in arms, and came to the tolbuith, quhere the entry is to the chequer-house, and there cried for a sight of his Majesty, or else he sould ding up the yett with fore hammers, sua that never ane within the tolbuith sould come forth with their lyfe. At length his Majesty lookit owr the window, and spake to the commons; quhilk commons offered to die all in a moment for his Majesty's wellfare; sua his Majesty came down after the townsmen were commandit off the gait, and was convoyit by the craftsmen to the Abbey of Holyrood-house. This tumult bred great trouble betwixt his Majesty and the town of Edinburgh.

20. Ane charge to the provost and baillies to tak and apprehend several ministers, to the number of ten, and put them in ward in the castle, to be accusit as seditious and raisers of tumults: and on the 25th the ministers were put to the horn. In the month of December there was ane great rumour and word amang the townsmen, that the King's Majesty sould let in *William of Kinmond*, the common thief, and sae many southlandmen, as sould spuilzie the town of Edinburgh; upon the quhilk the haill merchants took their haill geir out of their buiths or chapps, and transported the same to the strongest house that was in the town, and remained in the same house therewith themselves and their servants, and luiking for naething but that they sould be all spulziet. Sicklyke the haill craftsmen and commons convenit themselves, their best guids, as it were ten or twelve households in ane, quihilk was the strongest house, and might be best keepit from spulzieing or burning, with hagbut, pistoll, and other sic armour as might best defend themselves. Judge, gentle reader, giff this was playing!

March 10th. The haill council and committee of Edinburgh were denouncit rebels, and put to the horn.

22d The town of Edinburgh relaxit from the horn, and receivit the King's favour again, and the session ordained to sit nae mair at Leith, but to sit down in Edinburgh the 15th of May thereafter.

23d. The King drank in the council-house with the bailzies, counsell, and deikins. The said bailzies and counsell convoyit his Majesty to the Westport thereafter In the mean time of the drinking in the counsell-house, the bells rang in the steeples for joy of their agreement; the trumpets sounded, and drums and whistles playit, with many other instruments of music as might be played upon. The town of Edinburgh, for the tumult raising on the 17th December before, were ordainit to pay to his Majesty threty thousand merks.

July 27th. George Herriet made the Queen's goldsmith, and intimate at the cross be open proclamation and sound of trumpet; and ane *Cli the Frenchman* dischargit, quha was the Queen's goldsmith before.

1599. August 1. His Majesty the King bein invited be the Earl of Gowrie to bankit with him at the said Earl's house at St Johnstown, the said Earl and his brother bearing or having malice and deadly hatred in their hearts against the King their natural Prince, they had devysit to have

Public Income and Expenditure.

THE Report from the Select Committee, to whom it was referred to examine and state the several accounts and other papers presented to the House in this session of parliament, relating to the public income and expenditure, is now lying upon the table of the House of Commons for the perusal of the members. As this report is highly interesting to the public, we shall present our readers with some extracts from it.

ABSTRACT of the several Articles of public Receipt and Expenditure.

RECEIPT.

From 5th January 1785 to 5th January 1786.

Total net payments into the Exchequer, from 5th January 1785 to 5th January 1786,	L. * 12,499,916
Deduct therefrom	
The respited duties paid by the East India Company, -	401,118
Excess beyond the future amount of the window duties, -	56,101
	L. 12.042,697
Further produce of the window-duty, imposed by the 24th Geo. III. - -	253,534
Further produce of the duty on two-wheel and four-wheel carriages, - -	107,186
To complete the former duty on male-servants, - -	42,444
Further produce of the duties on horses, waggons, and carts,	73,610
Further produce of taxes imposed in 1784, - -	22,000
Further produce of taxes imposed in 1785, including the improvement of the medicine-duty, - -	242,000
Paid at the excise and alienation-office, in part of civil list,	14,000
Produce of the land and malt,	2,600,000
	L. 15,397,471

EXPENDITURE.

Interest and charges of the public debts, - -	L. 9,275,769
Exchequer bills, - -	258,000
Civil list, - -	900,000
Charges on aggregate fund,	64,600
Navy, - -	1,800,000
Army, - -	1,600,000
Ordnance, - -	348,000
Militia, - -	91,000
Miscellaneous services, -	74,274
Appropriated duties, -	66,538
	L. 14,478,181
ANNUAL SURPLUS,	919,290

* This sum is made from the following receipts:

From the customs -	4,586,463
——— excise, -	5,392,642
——— stamp, -	1,162,695
——— incidents, -	1,358,115
	L. 12,499,915

It appears by the appendix to this valuable report, that a part of the annual produce of the public revenue is not applicable to the payment of any part of the interest of the national debt, or of the general services of the country.

The Articles and Sums which compose this part, are the following:

Duty on cotton wool, -	L.1000
——— canvas and lawns, -	9847
——— coinage duty on wines,	6117
Stamp duty on parchment, per Hanaper Office, - -	3698
Four and a half per cent. -	19,149
Sixpence per pound on pensions,	45,800
First fruits of clergy, -	5640
Tenths of clergy, - -	9888
Stamps for judges salaries, -	11,000
Duty on gum senega, -	238
Cambrics and sugars (1766) -	1349
Apples imported, - -	565
Sugars (1764) - -	2770
Melasses (1776) - -	1259
Verdigrease, - -	2025
Licences for selling lottery tickets,	1000
Rent of Savoy land, - -	1
	L. 121,346

The shillings and pence are omitted here, but are inserted in the report.

The report concludes with the following observations:——

'There are some charges on the post-office, and other offices of revenue, arising from different grants and acts of parliament, by which certain annuities are made payable thereon; but as these are issued at the different offices of collection previous to the payment of the exchequer, your committee have not brought them to account under the head of public expenditure, the sums by which they are defrayed not being stated on the other side as any part of the public receipt.

'There are some additional articles, both of expenditure and receipt, of which your committee think it right to take notice, tho' they have not inserted them in their abstract, as considering them improper to be included in accounts of the permanent peace establishment of the country, and of its present annual revenue. The first article of this description, and probably the most considerable, consists of the additional demands which

which may be made for the service of the navy, before it is put completely on the footing on which the future peace establishment is calculated: these cannot be stated with precision; but it appears from the account delivered by the navy-board, that the probable amount may be from 1,200,000l. to 1,600,000l.

'In this article no provision appears to be made for the present outstanding debt of the navy. Your committee find, that on the 31st of December 1785, it did amount to 2,537,764l. towards the satisfying which there remained to be applied 825,275 l.—remainder 1,712,489 l. But it is stated, that from the delay in calling for payment of many of the charges of which it is composed, a floating arrear to this extent may generally be expected to subsist; and as it neither bears interest in its present shape, nor will require to be funded, it cannot occasion, either in present or in future, any addition to the annual charge upon the public.

'The only article to which your committee think it necessary, separately, to call the attention of the House is that of the relief of the American sufferers; but it is not for the committee to determine what sum parliament may think proper to allot for this purpose, either as temporary relief, or when the investigation of the several claims shall have been completed.

'From what has been stated, the House will observe, that no accurate estimate can be formed of the total sums which may arise beyond the average amount of the expences before stated, and which may therefore require a separate provision: But upon the whole, your committee conceive, that the means of defraying the expences (exclusive of the average income above stated) may be expected to be sufficient for the purpose.

In the first place, your committee have taken no credit in the foregoing statements for the profits which may annually be expected from lotteries, whenever parliament shall think proper to avail itself of that mode of raising money.

'It appears, that the profit on the lottery of last year was nearly 140,000 l.; this alone would be an addition to the annual income, probably greater than the sum which would be added to the annual expenditure, even on the supposition of its being necessary to provide funds for the whole amount of the contingent expences above stated.

'A further sum may also be expected to arise for some years to come, under the head of army savings. It appears by the acts of appropriation in several sessions, that a variety of miscellaneous articles of this description, amounting in the whole to a very large sum, were brought in aid of the army services for several years after the conclusion of the war before the last. From the extent of the grants for army services in the course of the late war, similar savings may naturally be expected, and probably to a large amount, as provision has recently been made for a more speedy investigation of all the depending accounts.

'A balance is also due from the East India Company, for the subsistence of troops in India, and on account of victualling of the navy, pursuant to the 21st of his present Majesty, c. 65. The propriety of applying to the public purposes a portion of the unclaimed dividends of the funds (consistently with the strictest regard to the security of the creditors of the nation), and the means of rendering the crown-lands more beneficial than at present, are also objects which seem to fall under this consideration.

'But independent of the articles which have here been stated, your committee trust that they shall not be thought to exceed the limits of the duty prescribed to them by the House, in observing, that the present subsisting taxes, if the due collection thereof could be secured by measures adequate to the purpose, would probably afford an ample provision for any deficiences which may at any time be found, either in these resources, or in the particulars which compose the general income of the public, and would insure a permanent annual surplus, applicable to the reduction of the national debt, in such manner as the wisdom of parliament shall direct.'

Among the vouchers in the Appendix to this Report, there is one authenticating the information given in this paper on the 17th instant, viz. That the directors of the bank had undertaken the management of the public debt at a reduced price. The annual saving to the public on this article, as appears from the voucher, is twenty-four thousand eight hundred and fifty-three pounds.